

AN ADAPTATION OF AMERICAN STUDIES ON EVANGELISM
TO THE NEED OF INDONESIA

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Thomas Sinulingga
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Thomas Sinulingga
*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

Faculty Committee

Henry Super's
Ronald E. Osborn

May 13, 1975
Date

James O. Hough, Jr.
Dean

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The main purpose of this writing will be to study American writings on evangelism and to adapt the materials to the need of evangelistic works in Indonesia.

The study will deal mainly in public evangelistic meetings (though the other methods will be explored briefly) because the writer has particular interest in public evangelistic work where preaching becomes the central theme.

Secondly, the writer has studied the Indonesian religious and cultural situation from materials that are available and also from his own direct personal observations in Indonesia.

Thirdly, as the result of the study of materials that have been mentioned above, the writer will evaluate, criticize and make suggestions on adapting American theory to the need of Indonesia, so that the Indonesian Christian church will be able to do more productive work in evangelism.

Thousands of Muslims were baptized into Christian faith in Indonesia. For example, between 1960 and 1968, no less than 2,000 Muslims were baptized and joined the Seventh-day Adventist denomination in Java. The same situation also happened in the other Christian denominations. Stephen Neill wrote:

Nowhere else in the world have so many Muslims been won for the Christian faith. Indonesian Islam perhaps offers a more favorable soil for the Gospel than other forms of Islam; it has retained the great many animistic features from the Indonesian past, and it is less fiercely dogmatic than Islam shows itself to be elsewhere . . .¹

¹Stephen Neill, *A History of Christian Missions* (Baltimore: Penguin, 1966), p. 292.

One of the important reasons is because Indonesia enjoys a high degree of religious freedom. The law of the country grants freedom of worship and freedom of teaching and spreading one's own faith in the whole Indonesian territories. This is mentioned in the "PANCASILA," the five principles which constitute the official ideology of the Republic of Indonesia.

Because of the freedom that had been stated above, the writer recommends that evangelistic meetings is one of the best methods to be employed in winning souls for Christ, though all other methods are applicable in Indonesia.

Since the native people are easier to approach in their own language and with a national worker, therefore it is highly recommended that *an interdenominational school of evangelism* should be started in Indonesia, where the native preachers could be trained to become professional evangelists for their own people. This school could be operated by the World Council of Churches.

Also it is recommended to provide more scholarships for Javanese young people who have been converted to Christianity from Islam so they can study in seminary or college and become religious workers to their people.

Since in Java thousands of Muslims are converted to Christianity, it is highly recommended that the Christian churches over all the world send their missionaries to Indonesia because the door for Christian faith is widely opened.

It is recommended that there should be established a center for Christian and Islamic studies to encourage the possibility of dialogue between these two great religions.

CHAPTER I

INTRODUCTION

Indonesia is one of the most populous Muslim countries. It has a total population of about 120 million people, about 93 percent of whom are at least nominally Muslims. Though Java is not the biggest island in Indonesia, out of the 120 million people more than 75 million reside in Java, which is one of the most heavily populated areas in the world. The rest of the people live outside Java and we may distribute them roughly as follows: in Sumatra and its satellite islands about 15 million, in Kalimantan (Borneo) and its satellites estimated about 6 million, in Sulawesi (Celebes) and its satellites about 9 million, and in the group of Nusa Tenggara Islands (the minor Sunda islands) about 7 million. The rest reside in the Maluku islands and the west part of the major island of New Guinea.

Jakarta, the capital city of the Republic of Indonesia has about 5 million population. Today cities like Surabaya, Bandung, Semarang have populations of more than a million each. In Sumatra we have two big cities, Medan in the North and Palembang in the South with populations very close to a million. The coastal cities such as Makassar, Manado in Sulawesi, Ambon in Maluku, Banjar Masin and Pontianak in Kalimantan have populations ranging between one hundred to three hundred thousand people. Cities with populations of less than one hundred thousand people are scattered through all the major islands of that country, particularly in Java.

Of the total population about 93 percent are Muslims, about 5 percent are Christians, and the other 2 percent belong to other religions. It means that 95 percent of the 120 million people, i.e., 114,000,000 persons, are non-Christians, to whom the Christian message needs to be heralded.

I. DEFINITION OF EVANGELISM

Evangelism is not exclusively a New Testament concept. In the Old Testament we find several passages concerning evangelism. However only in the New Testament do we find the full development. Since the New Testament is the infallible record of the redemptive purpose and acts of God in Christ, therefore it is our authority and starting point and pattern in evangelism.¹

The biblical meaning of evangelism is best understood by looking at the three New Testament words which directly relate to it. First, the word for "gospel," literally evangel, means "good news." This word appears seventy-six times in the New Testament, indicating that the Gospel concerns the great acts of God toward the essential needs of humanity. Second, the word evangelize means "to bring" or "to announce," or "to proclaim" good news. It appears fifty-one times in the New Testament. Third, the word evangelist describes the person involved in telling the good news. This occurs only three times. However, the functions of evangelist were included in the word

¹George W. Peters, *Saturation Evangelism* (Grand Rapids: Zondervan, 1970), p. 11.

"apostle."²

According to the New Testament Jesus commanded his disciples to evangelize the world. "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8). The reason for this commission is none other than to preach the Gospel, the good news, that is to preach about the acts of God in the life of Jesus Christ for the salvation of human beings. It is written in the New Testament that God is revealed in the person of Jesus, and that is why the Gospel is needed because the Gospel tells about him. "I am the Way, the Truth, and the Life" (John 14:6). " . . . He who has seen me has seen the Father. . . . I am in the Father (God), and the Father in me (Jesus) . . ." (John 14:9, 10).

From this commission and the facts about Jesus Christ we might derive the meaning of evangelism. In the following quotations some scholars outline the definition of evangelism.

Galen M. Fisher, a missionary to Japan and General Secretary of the Institute of Social and Religious Research wrote:

Evangelism means to me the communication, in the most intelligible, persuasive, and convincing way, of the reality and availability of the Father-God and of His outreaching love through Christ, and also of the essential outworking in faith and in conduct of response to that love. Such communication may be brief or long-continued; and it may embrace all the means by which living ideas are transmitted--the contagion of Christ-touched character,

²*Ibid.*, p. 13.

the apologetic of devotion to unselfish service despite ridicule and opposition, no less than appeals to the understanding and the will through preaching, drama, and the printed word.³

Professor John C. Bennett defines evangelism as follows:

I should define evangelism as any form of witness or teaching which has as its aim the bringing of persons to commitment or to recommitment to God as known through Christ. Even when religious education is not actually evangelism it should furnish the background for a Christian response to evangelism. Preaching should often include evangelism. This is especially true of preaching for recommitment.⁴

Dr. Henry Sloane Coffin, former President of Union Theological Seminary, New York, defines evangelism by this quotation:

Evangelism should be defined as the presentation of the Gospel of Christ in such wise as to win immediate loyalty to Him as Saviour and Lord both of the individual and human society.⁵

Another scholar, Dr. Kenneth Scott Latourette, former professor of Missions and Oriental History at Yale University describes the meaning of evangelism as follows:

Evangelism means to me essentially the presentation of the Christian message to men and women. That involves what we usually term the personal side and the social or group aspects of the Christian message. The presentation may be in a variety of ways--by spoken word, in classroom, through medical service, but always, to be effective, it must be backed by a life which is a living example of the fruits of the Gospel which it seeks to proclaim.⁶

From the above quotations I would conclude that *evangelism is every kind of Christian work including preaching, teaching, printing, healing and other methods which have one thing always in view, that is that men and women may be born again through faith in Jesus Christ,*

³ John R. Mott, *Evangelism for the World Today* (London: International Missionary Council, 1938), p. 41.

⁴ *Ibid.*, p. 86.

⁵ *Ibid.*, p. 89.

⁶ *Ibid.*, p. 97.

and which are conducted in such an intelligible, persuasive, and convincing way that the love of the Father and His mercy will be so clearly revealed in the person of Jesus Christ as to effect immediate loyalty to Him as Saviour.

II. STATEMENT OF THE PROBLEM

The problem of this writing will be to study American writings and research on evangelism and to adapt the materials to the need of evangelistic works in Indonesia.

In this study the writer has read materials on evangelism and methods of evangelism from American writers that are available at the library of the School of Theology at Claremont, American Baptist Seminary of the West in Covina, California, and Fuller Theological Seminary of Pasadena. Particularly the writer has concentrated his study on those materials recommended by his dissertation advisers. The study will deal mainly in public evangelistic meetings (though the other methods will be explored briefly) because the writer has particular interest in public evangelistic work where preaching becomes the central theme. Because of materials availability and time limitation, the writer limits his study to American research on evangelism.

Secondly, the writer has studied the Indonesian religious and cultural situation from materials that are available in the Claremont Colleges' libraries and also from his own direct personal observations in Indonesia.

Thirdly, as the result of the study of American research on

evangelism and the understanding of the Indonesian religious and cultural situation, the writer will evaluate, criticize, and make suggestions on adapting American theory to the need of Indonesia, so that the Indonesian Christian church will be able to do a more productive work in evangelism. At least this study will benefit the writer himself when he resumes his full-time ministry after finishing his study at the School of Theology at Claremont.

III. THE IMPORTANCE OF THE PROBLEM

The writer, who was born in Indonesia from non-Christian parents, experienced the influences of both Islam and Christian religions since he attended elementary and high school in Indonesia. Only after he reached the age of 27 was he converted to the Christian faith from primitive religion after studying both fundamental teachings of Islam and Christian. Happy with this new experience, he attended a theological seminary in Java, and after finishing the study he became a missionary to his own people in Sumatra and organized seven small congregations as the result of evangelistic activities within five years. Most of the converts were from primitive religion. Later he was transferred to Jakarta and did the same work to evangelize the people there. He baptized hundreds of new converts, and many of them were from Islam. In his confrontations with the multitude in public evangelistic meetings, the writer recognized his lack of knowledge about people and how to approach them in a better way. Also he recognized his inadequate knowledge about the Christian religion,

theology, and evangelism. That is the reason the writer came to the School of Theology here at Claremont and decided to choose a topic in evangelism for his dissertation.

He believes that if he can improve his method of approach and find the best presentation of the "Good News" to Indonesian people, there will be a multiplication of the number of converts. In his observations there were many public evangelistic efforts which were fruitless or sometimes even got into trouble, not because of the fault of those attending, but mostly from the evangelist and his team. For this particular fault let us notice the words of Walter R. Mee, former executive secretary of the Chicago Church Federation:

False evangelism is zeal uncontrolled--that's fanaticism. True evangelism is zeal controlled--that's fervor. Let's have it, particularly in the form of person-to-person, as the true visitation evangelism implies, and which as to method has the secret of enduring success.⁷

Thousands of Muslims were baptized into Christian churches in Java. For example, between 1960 and 1968, no less than 2,000 Muslims were baptized in the Christian faith and joined the Seventh-day Adventist denomination in Java.⁸ The same situation also happened in the other Christian denominations. Stephen Neill has written:

Nowhere else in the world have so many Muslims been won for the Christian faith. Indonesian Islam perhaps offers a more favorable soil for the Gospel than other forms of

⁷A. Earl Kernahan, *Great Sermons on Evangelism* (Nashville: Abingdon-Cokesbury Press, 1934), p. 12.

⁸Thomas Sinulingga, *A Study of Factors Leading Muslims to Become Seventh-day Adventist Christians in Java, 1960-1968* (unpublished M.A. Thesis; Manila: Philippine Union College, 1969), p. 2.

Islam; it has retained the great many animistic features from the Indonesian past, and it is less fiercely dogmatic than Islam shows itself to be elsewhere . . .⁹

David Bentley Taylor wrote:

Why have so many Muslims turned to Jesus Christ in Java? Is there any reason why large Christian churches should have arisen there, when missionary work among Muslims elsewhere has generally been so unproductive? It is an important question, for Islam remains a mighty presence in the world. The narrative of what happened in the one place where evangelism has met with conspicuous success must surely have something to teach Christians grappling with their continuing responsibility to proclaim Christ to Muslims.¹⁰

One of the important reasons Christian denominations should pay attention to Indonesia and send more evangelists or missionaries is because Indonesia enjoys a high degree of religious freedom. The law of the country grants freedom of worship and freedom of teaching and spreading one's own faith in the whole of Indonesian territories. This is mentioned in the "PANCASILA," the five principles which constitute the official ideology of the Republic of Indonesia. These five principles are (1) Belief in One Almighty God, (2) Nationalism, (3) Internationalism, (4) Democracy, and (5) Social Justice. Based upon the first principle every religious body that is registered as a legal organization is free to teach and to do evangelistic work throughout Indonesia.

Though evangelism should be carried to all parts of the country

⁹Stephen Neill, *A History of Christian Missions* (Baltimore: Penguin, 1966), p. 292.

¹⁰David Bentley Taylor, *The Weather Cock's Reward, Christian Progress in Java* (London: Overseas Missionary Fellowship, 1967), author's preface, p. ix.

and to all tribes with different religious backgrounds such as to the Muslims, Hindus, Buddhists, and to those who belong to the primitive religions, yet the most important attention, and well prepared and thoughtful approach should be focused on the Muslims, because the majority of the Indonesian populations (that is 114 million or 93 percent) are Muslims. Other religions outside Christianity have only 2 percent or 2.4 million. The island of Java which has more than 75 million population should be given our special attention because of several reasons:

(1) The capital city of the Republic of Indonesia is situated in Java. That is the metropolitan city of Jakarta and the important political institutions are there.

(2) Java occupied the most important role in Indonesia, particularly in the past, and the quality of culture in Java is relatively superior compared to those in the other islands.

(3) Well-established universities and colleges are in Java, and people from all other islands try to send their children to get an education there. After graduation most of them remain in Java to occupy good jobs in government offices and in business as well.

(4) Javanese Muslims are not so fanatic as the other Muslims from the rest of the world.

(5) Java is the entrance door to Indonesia. Everything that comes from outside, comes to Java and from Java goes to the rest of the islands.

(6) There we find more facilities in such resources as mass

media, communications, and transportation, compared to the rest of the islands.

CHAPTER II

THEORY OF EVANGELISM

Evangelism is the proclamation of a specific message, a good news that is the Gospel of God. It deals primarily with the act of God in redeeming the human race in Jesus Christ. This is the main content of the package that should be delivered in evangelism. Evangelism therefore is not a general proclamation of the Word of God. It does not necessarily deal with the whole counsel of God. It is not a place for a polemic debate, or a place for indoctrination with particular church doctrines, policies and emphases. It is the announcement of good news to a world alienated from God, bound in sin, and under a sentence of condemnation.¹

I. THE ESSENTIALS OF THE MESSAGE

Research has unearthed more than fifty specific definitions of evangelism. According to Charles B. Templeton many of them are too brief to be comprehensive; others are too lengthy to be useful. However here is the most likely definition that has been adopted by the Madras Foreign Missions Council, the National Council of Churches of Christ in U.S.A., the Commission on Evangelism of the Presbyterian Church, U.S.A., and other bodies:

¹George W. Peters, *Saturation Evangelism* (Grand Rapids: Zondervan, 1970), p. 13.

Evangelism is so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Saviour from the guilt and power of sin, to serve him as Lord in the fellowship of the Church and to follow him in the vocations of the common life.²

From that definition we find the purpose of evangelism is to bring back men and women to God that they may depend upon Him instead of upon themselves. God should be the first in the evangelistic message. Every evangelist should begin with God. He must find his commission in the will of God. He should find his strength in the purpose of God, and he will find his refuge when confronted with strongest opponent in God. The message must be centered in God's purpose. There is no evangelistic message without Almighty God, who in His conscious, perfectly loving and tender care, offers fellowship to men and women and sustains them in all their needs in this temporal living. The evangelistic message is only a living message when it is aflame with a sense of the presence of the living God. No God, no message; no assurance of God, no depth and richness in the message. There should be a firm conviction that God still holds the reins of the universe, that He is aware of every one and of every one's needs, that He loves every one in such a depth that He is willing to sacrifice anything--even His own Son. Without this firm conviction, all possibility of an evangelistic message fades away. Not for nothing was "Thus saith the Lord" the commanding heart of the message of

²Charles B. Templeton, *Evangelism for Tomorrow* (New York: Harper & Brothers, 1957), p. 41.

every Old Testament prophet.³

It is in discovering God that man discovers himself. The prophet Isaiah, when he saw the glory of God then knew that he himself was lost, with unclean lips, dwelling among unclean people (Isaiah 6:1-5). The prophet Ezekiel lies flat upon the ground when he beholds the glory of God. Only after he heard the voice of God command him to stand was he able to stand to face God, and in believing in God he became able to understand the dignity of man (Ezekiel 1:1-2:3).

The word gospel may have a broad, general meaning, and we may refer it to the New Testament's message as a whole. This is what it means when in Mark 1:1 which speaks of the beginning of the Gospel of Jesus Christ. The apostle Paul also speaks about the Gospel in many parts of his writing such as in Galatians 1 with the same general meaning as in Mark 1:1.⁴

However, there are certain texts in the New Testament where "the Gospel" is used in a specialized sense. The apostle Paul makes it clear in I Corinthians 15:1-4, which contains the basic kerygma of Paul, that the nucleus of the Gospel is the saving event that God had done in Jesus Christ.⁵

Professor Johannes Schneider describes the specific meaning of the Gospel as kerygma or message in his address to the world congress

³Lynn Harold Hough, "Evangelism and its Message," in Edwin Holt Hughes (ed.) *Are You an Evangelist?* (New York: Methodist Book Concern, 1936), pp. 150-53.

⁴Peters, p. 13.

⁵*Ibid.*

on evangelism in Berlin in 1966:

In the New Testament, . . . kerygma means message, proclamation, solemn impartation of facts that have occurred. So Paul understood the message of the cross. It announced that act of God, through which he reconciled the world unto himself. For this very reason it is the power of God (I Cor. 1:18) which brings redemption and salvation to all who believe (Rom. 1:16). At the same time it is the total sum and substance of divine wisdom (I Cor. 1:24) which appears as foolishness to unbelievers, but which in truth is wiser than all human wisdom (I Cor. 1:25). Consequently the apostle tirelessly and zealously proclaims the crucified Christ (I Cor. 1:23) in whom we have redemption through his blood, the forgiveness of sins (Eph. 1:17). Beyond this, Paul witnesses to the unfathomable riches in Christ (Eph. 3:8, NEB) in whom dwells the entire fullness of God (Col. 2:9)--that Christ who is the likeness of God, the firstborn of all creation and the first born of the dead (Col. 1:14-20); the Lord of all and of the Church, that Lord who at his return in power and glory will usher in the fulfillment of redemption. If evangelism is to be authoritative, it must carry forward this true message of Christ.⁶

When we read Romans 1:1-6, it is clear what Paul means by the Gospel. The Gospel of God centers in His son Jesus Christ--His incarnation, His death, His resurrection--that He as the source of all grace might be preached to the whole world in such a way that it will put every individual in a position that forces him to decide whether to receive or to reject Jesus Christ.

The preaching of the Gospel should be simple yet powerful. Professor George W. Peters wrote:

If the preaching of the Gospel in evangelism is encumbered with too much doctrine and ethics, the central act of the Gospel will be beclouded and the sinner will be confused. Simplicity and directness of presentation are, therefore, greatly to be appreciated.⁷

⁶Johannes Schneider, "The Authority for Evangelism," in Carl F. H. Henry and W. Stanley Mooneyham (eds.) *One Race, One Gospel, One Task* (Minneapolis: World Wide, 1967), II, 9-10.

⁷Peters, p. 14.

This statement is very important to be remembered by new graduates from seminaries or theological schools, because they are used to dealing with sophisticated discussion in their classes using words and phrases that are alien to the common people.

The central message is so simple that every person should be able to understand. The message in the Gospel of John (3:16), is the text most clear to be understood. Lynn Harold Hough comments on this text:

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.' This is the gist of the whole matter. This is the commission of evangelistic preaching. This is the basis of the evangelistic message. It involves a philosophy and a theology. It involves a system of ethics. It is the expression of religion gloriously alive. It eventuates in a new life for the individual and for society. It bases the social message of Christianity securely upon the foundation of individual experience. And it focuses all its light upon a great invitation: 'And the spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take of the water of life freely.'⁸

Jesus Christ as the Way to God

Why do evangelists center their preaching on Jesus Christ? Why do Christians witness about Jesus instead of God? Why must Jesus the Son of Mary and Joseph of Nazareth, a Jew, have to be so elevated that in many cases he appears to be taking the place of God? These are typical questions that always arise in the minds of non-Christian people. Unless these questions are answered properly in a simple and

⁸Hough, p. 169.

logical way from the word of God, the pagans or the gentiles will not be able to see the need to accept Jesus as the only way to God. For example, pagans in the Oriental countries who do not belong to any well organized world religion, will say something like this: "Jesus is the prophet of Christian. Mahomad (Muhammad) is the prophet of Islam. Moses (Musa) is the prophet of the Jews." This is the concept of average people to whom Jesus Christ is introduced. Therefore in evangelistic messages there must be something from the word of God that gives reasons why Jesus Christ is different from all other prophets. That Moses is a prophet of God is true, but he is not the Saviour. Mahomad is a prophet of God; yes, that is true but he is not the Saviour. How about Jesus Christ--is he a prophet of God? Yes, that is very true, and is He the Saviour? Yes. God proclaimed and anointed Jesus Christ to be the Saviour. Let us go back to the time when Jesus Christ was born in Judea. That night God himself sent his evangelists from heaven. The angels proclaimed the good news to the shepherds: "Fear not: for I bring you good tidings of great joy which shall be to *all people*. For unto you is born this day in the city of David a *Saviour*, who is Christ the Lord."

God's good news is that a Saviour is born. Now that the Saviour has been born, men and women are looking for Him. The people are looking for forgiveness, looking for salvation, looking for peace, looking for power, and looking for life. The good news is that they can find forgiveness, salvation, peace, power and eternal life in Jesus Christ. When a sinner came to Him, Jesus said: "Thy sins are

forgiven." To another He said: "Go and sin no more." To a teacher (Nicodemus) He said: "God so loved the world that He gave His only Son, that whosoever believeth in Him should not perish, but should have everlasting life."⁹ This makes the difference between Jesus Christ and the rest of the prophets. None of the prophets can claim such a thing.

When we think that the Saviour was born we might think only of the human side of Jesus Christ, as a man, a native of Nazareth. Most people, even among nominal Christians, never think more than that. The pre-existence of Jesus Christ and his divinity is very important to be made clear in the evangelistic message. It will make Him distinct from other prophets. His *incarnation* is the fulfillment of the plan of salvation of God, and it occurred in our history. Therefore the elements of the Gospel of John, Chapter 1, concerning the Word becoming flesh (the Logos' incarnation to be a man)--along with related biblical prophecies concerning Jesus Christ--should be employed in such a way in evangelistic messages to make it clear that the incarnate Logos in Jesus Christ is the only Saviour through whom God can be reached (Matt. 11:25-27).

The life of Jesus and His teachings is the object lesson for every person. His life and His teaching itself is the good news. From the human point of view there is none equal to Him in the quality of life. His teaching is practical and simple, yet higher than all

⁹Harry Denman, "Tell God's Good News Today," in Methodist Convocation on Local Church Evangelism, *God's Good News* (Nashville: Methodist Evangelistic Materials, 1958), p. 75.

man-made philosophies. His teaching is the truth which has power to change human life and to save the soul. His quality of life is similar to the perfection of life of Adam before the fall. That is why Jesus Christ is also called the second Adam by the apostle Paul.¹⁰

The incarnation of the Logos means that God was in Christ reconciling the world to Himself. This is why the Church should do anything to reach men and women and win them for Christ that they might be saved. God is not a dispassionate deity, isolated from mundane life, but a "Loving Father in Heaven" who has entered into history in Jesus Christ to effect a reconciliation between men and Himself and between man and man.¹¹

In this act of God in reconciling men to Himself, a sacrifice from God has been made to pay the wages of sin by the death of Jesus Christ on the cross, the price that no man can pay. This is essential in order to establish justice. So at the cross justice was established and grace and mercy were demonstrated and granted. The death of Christ on the cross is one pillar in the Gospel. No other religion has this kind of unique demonstration of the love of God toward humankind. Therefore *the death of Christ* on the cross is another pillar of the kerygma without which the message will not be the Gospel anymore, because the Gospel tells us that the utmost love of God toward mankind is the event of the crucifixion. The *mission* of his

¹⁰Reinhold Niebuhr, *The Nature and Destiny of Man* (New York: Charles Scribner's Sons, 1964), II, 76-77.

¹¹Templeton, p. 42.

Son Jesus Christ in his incarnation is to die on the cross. This becomes a stumbling-block to natural man; it is considered to be the foolishness of God. Yet there is hidden wisdom that can be seen by a person with the spirit of humbleness.¹² Rudolf Bultmann wrote:

The deed of divine grace consists in the fact that God gave Christ up to die on the cross; Christ is preached as 'the crucified' (I Cor. 1:23; 2:2; Gal. 3:1). Therefore, the gospel can be called the 'word of the cross' (I Cor. 1:18), a 'stumbling-block' (Gal. 5:11) to natural man, or a 'stumbling-block and folly' (I Cor. 1:23).¹³

In the death of Christ on the cross a great thing has been accomplished, so great that no ordinary English word is big enough to convey the meaning of the redeeming work of Christ. For this William Tyndale joined two simple words--"at" and "onement"--thus making *atonement* which means *salvation by reconciliation*. This is one of the most important things to be preached in evangelism. Billy Graham wrote:

In Christ's death on the Cross, God and man, who had been severed by sin, were brought together. If man's sins could have been forgiven any other way, God would not have allowed His Son to go to the Cross. If the problem of the world could have been solved any other way, God would not have allowed Jesus to die. In the garden of Gethsemane on the night before Calvary, Jesus prayed: 'If it be possible, let this cup pass from me' (Matt. 26:39). In other words, if there is any other way to redeem the human race, O God, find it! There was no other way. And then he prayed: 'Not as I will, but as thou wilt' (Matt. 26:39).¹⁴

¹²Niebuhr, II, 54.

¹³Rudolf Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951), I, 292-293.

¹⁴William Franklin Graham, *World Aflame* (Minneapolis: Billy Graham Evangelistic Association, 1965), p. 109.

The *resurrection* of Jesus Christ is another event that makes the message of the Gospel powerful, and in which the hope of all believers rests. If the mission of Jesus Christ is ended in His death on the cross, then the act of God in sending His Son will be seen merely as tragedy. It will give us an impression that God is weak and He becomes a victim of His own action. But the resurrection of Christ from the total death changes the tragedy into a *victory*. Here we see not the weakness of God, but His power and glory. To this power *we anchor our hope* for the promise of *eternal life*. The dream about life after death, that every religion preaches, is only intelligible in the resurrection of Christ that took place in our history. Jesus proved the existence of life after death by His own resurrection, and according to the New Testament, He did not only demonstrate by His own resurrection but also by the resurrection of many dead saints of God who were raised into life (Matt. 27:51-53). In this connection Billy Graham wrote:

The heart of the Christian Gospel, with its incarnation and atonement, is in the Cross and the *resurrection*. Jesus was born to die. Jesus did for man what man cannot do for himself. He did it through the Cross and the resurrection. Today we look for man-made philosophical panaceas. Discussions and debates go on in every center of learning in a search for ultimate wisdom and its resultant happiness. No solution has been found. We still wrestle with the same philosophical problems that concerned Plato and Aristotle. We are searching for a way out of our dilemma, and the universal sign we see is 'no exit.' But the Cross presents itself in the midst of our dilemma as our only *hope*. Here we find the justice of God perfectly satisfied--the mercy of God extended to the sinner--the love of God covering every need--the power of God for every emergency--the glory of God for every occasion. Here is power enough to transform human nature. Here is the power enough to change the world.¹⁵

¹⁵*Ibid.*, pp. 110-111.

The *resurrection* and the *ascension* of Jesus Christ to heaven prove that He is the Logos that already came down and in His incarnation God himself dwelled in flesh like a man. Now that the mission has been fulfilled, He returns to heaven from where He came, and He will serve as our *mediator* to the Holy Father, God of the Universe. It is very important to be understood by every believer that he has a living Saviour in heaven who loves him, who understands his problem, his weakness, his worry and his needs. This makes Jesus more acceptable to the human race which needs a powerful Saviour, and only Jesus Christ can do. The *promise* that He will be *coming back* at the close of our present history to gather His people and to give them life which is full of happiness, joy, and glory, and that they will spend eternity with God and will explore the vast universe, is also very important in the message of evangelism. Toward this the hope of every believer from all generations is geared. Billy Graham wrote:

The importance of this hope of Christ's return is established by the frequency, extent, and intensity of its mention in the Bible. It is mentioned in all but four books of the New Testament. . . . One out of every thirty verses in the Bible mentions this subject. There are 318 references to it in 216 chapters in the New Testament. One-twentieth of the entire New Testament deals with this subject.

It was predicted by most of the Old Testament writers:

The fact of the coming again of Christ was proclaimed by all the Apostles in their preaching. . . .

However, the greatest and most telling testimony is from the lips of Jesus Himself. He said: 'The Son of man shall come' (Matt. 25:31); 'They shall see the Son of man coming' (Matt. 24:30); 'Your Lord doth come' (Matt. 24:42); '. . . when he cometh in the glory of his Father' (Mk. 8:38).¹⁶

¹⁶ *Ibid.*, pp. 188-189.

In the Gospel of John, chapter 14 verses 1 to 3, I read that Jesus said: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." When I read this, I feel just as though Jesus himself was speaking to me directly. I need this promise because this promise is what I am hoping for. This promise occupies my mind. My hope strengthens for I am looking for its fulfillment in the future. While I am spending my temporal limited years it becomes a comfort to my soul because I have something better to which I am longing for in its realization. This is the main reason we need religion. Therefore this aspect should become one segment in the evangelistic message.

Thus far we have been explaining the acts of God, what God has done to save the human race as an offer or free gift, to make it possible to bring back humankind in peaceful relation with God. *Sin* which makes the world alienated from God should also be made clear. Dr. Peters wrote concerning sin in relation to the message in evangelism as follows:

. . . God is good and holy, so holy that He cannot behold iniquity. Sin is personal transgression and brings guilt and defilement to the degree that it separates God and man. Man is condemned as a sinner from the presence of God. Ethical monotheism makes sin more than a human weakness, a fault due to environment. It makes sin as that which justly deserves death.

Ethical monotheism makes the cross necessary; it gives the cross soteriological meaning and significance. A right concept of sin does not spring from hammering on sin, but from a right

concept of God. The emphasis in evangelism, therefore, is not primarily on the sins of the people, but on their concept of God.

Man's concept of God is all-determining. It dominates and determines the course of his attitudes and appetites. It makes him into a sinner and into a saint. It causes him either to flee God or to draw near to God.¹⁷

According to the Bible the origin of *sin* was not with man, but with an angel whom we know as Satan. The prophet Ezekiel described how sin originated (Ezek. 28:14, 15), and the prophet Isaiah gives us another hint of the origin of evil. The fall of Lucifer weakened the nations of the earth. The fall of Lucifer was mainly caused by his own pride and self interest (Isa. 14:12-15). However, how Lucifer's heart produced that iniquity is not mentioned, and it still remains the mystery of the Bible. Pride as the basic sin of Lucifer was confirmed by the apostle Paul (I Tim. 3:6). Evangelist Billy Graham writes as follows:

Sin is a revolt against God. It is a setting up of a false independence, the substitution of a 'life-for-self' for 'life-for-God.'¹⁸

Niebuhr writes concerning the sin of man as follows:

According to Biblical faith, there is no absolute necessity that man should be betrayed into sin by the ambiguity of his position, as standing in and yet above nature. But it cannot be denied that this is the occasion for his sin.

Man is insecure and involved in natural contingency; he seeks to overcome his insecurity by a will-to-power which overreaches the limits of human creatureliness. Man is ignorant and involved in the limitations of a finite mind; but he pretends that he is not limited. He assumes that he can gradually transcend finite limitations until his mind becomes identical with universal mind. All of his intellectual and cultural pursuits, therefore, become infected with the sin of pride. Man's pride and will-to-power disturb the harmony of creation. The Bible defines sin in both

¹⁷Peters, pp. 15-16.

¹⁸Graham, p. 62.

religious and moral terms. The religious dimension of sin is man's rebellion against God, his effort to usurp the place of God. The moral and social dimension of sins is injustice. The ego which falsely makes itself the center of existence in its pride and will-to-power inevitably subordinates other life to its will and thus does injustice to other life.¹⁹

As the result of man's activities in setting up a false independence, and in his selfishness where he pretends to be the master of his own and everything, he becomes *anxious*. Though anxiety is not sin, it will stimulate man to do things which are contrary to the law and the will of God. Man will be anxious if he continues to be his own boss. He feels that he is in danger and looking for security. There is no security if there is no hope, and there is no hope unless man *returns* and *has faith* in God.²⁰

Since God has demonstrated His love toward man, what then ought man to do? The answer to this question is none other than *repentance*. Repentance is one thing that should be emphasized in evangelism. In the book of Acts, chapter 2, we find an evangelistic address by the apostle Peter. At the conclusion of his address the hearers asked Peter and the rest of the apostles: "Brethren, what shall we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:37-38).

The words, conversion, repentance, surrender and commitment, are related to what man should do in his response to what God has done to him. All that he needs to do is to have faith in Jesus. By the

¹⁹Niebuhr, II, 178-179.

²⁰*Ibid.*, II, 182-183.

help of the Holy Spirit the heart of man will be able to see the holiness of God. At the same time the Spirit will show man how sinful his heart is. When this happens, man will say in his deep cry: "Against thee only, have I sinned, and done that which is evil in thy sight." As the result, the act of man partly, and the act of God mostly, together will unite the human soul to God. This is the goal of evangelism.²¹

Not Denominational Loyalty

When we read the first letter of Paul to the Corinthians we find that the Christians at Corinth were divided among themselves. One group claimed to be the followers of Paul, another to belong to Apollos, and another to Cephas, and others to belong to Christ. It seems to me that from the very beginning of the Christian movement, the spirit of favoritism had entered into the congregation. Of this the apostle Paul expressed his disapproval (I Cor. 1:11-14). I believe that this favoritism leads the church to the state of dissension, and from there gradually moves to the state of sectarianism and finally denominationalism as we have today. I am sure that the spirit of favoritism at Corinth that time brought a negative result in the work of evangelization, and it will be the same result today if in an evangelistic effort, the evangelistic team put their first interest in their sect or denomination. Let the evangelist and his team

²¹ Hough, pp. 164-165.

members forget about denominations when they engage in evangelistic work. Let them but preach Christ Jesus, and Him crucified, because man is not saved by sect or denomination but by Christ.

In my own observation, in evangelistic efforts in Indonesia that were not so fruitful as we had hoped, the reason mainly was that the evangelistic teams obviously preached Jesus and His teaching in *the interest* of that particular *sect* or *denomination* of which the team were members. As the result the members of other denominations, instead of helping and praying for them, in many cases became opponents and hindrances and stumbling-blocks to those non-Christians who wanted to attend the meetings. This does not mean that the evangelistic efforts brought no fruits at all, but I am convinced that *if* the evangelist and his team members had *put away their denominational interest*, the result would have been more than double.

The Christian sects and denominations have different concepts and emphases in their doctrines, sacraments, and creeds. Sometimes the emphasis in their message is on these things instead of on Jesus Christ. Tom Rees, an evangelist in England, writes as follows:

It is tragically possible to preach the Church instead of Christ, the sacraments instead of the Saviour, the creed instead of the Christ, the Scriptures instead of the Son of God. These things, the Church, the sacraments, the creed, the Scriptures, vital and important as they are, were never intended to be an end in themselves. They are to be a means to an end. The church is to point men to Christ. The sacraments are to speak of the Saviour. The Scriptures are to testify to the Son. The creed is to point us to Christ. . . . They came preaching the Lord Jesus. This, the vital message of the New Testament, . . . Our²² message and our emphasis must always be the same: the Lord Jesus.

²²Tom Rees, "New Testament Evangelism," in Henry and Mooneyham, II, 31-32.

Billy Graham, though he is a Baptist, yet in his evangelistic addresses belongs to all denominations. I believe that this attitude becomes one of the reasons why his evangelistic meetings have been so successful. Charles Cook has written concerning Billy Graham as follows:

Theological liberals on the one hand, and some extreme fundamentalists on the other, have wanted him to criticize what they regard as the shortcomings of both members and ministers. But Dr. Graham will not allow himself to be turned aside from his commission in order to side with faction. He is a Baptist, but not a bigoted denominationalist.²³

The first time that Billy Graham was invited by a Catholic institution (Belmont Abbey) to speak, *Christianity Today* reported:

Following Graham's address, the very Rev. John Oetgen, college president, noted that his school had been praised for being the first Roman Catholic institution to invite the evangelist. 'But after hearing your talk,' the priest declared, 'we should be blamed for having waited so long.'²⁴

Relationship to Other Religions

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19).

This great commission given to the disciples two thousand years ago, still is the same commission to us, that is to evangelize all nations. The Gospel should be preached to all parts of the earth, to every tribe, to every race, in every language and in every dialect, to every person. The language barriers, the distances, the politics and

²³Quoted by David Lockard, *The Unheard Billy Graham* (Waco, TX: Word Books, 1971), pp. 32-33.

²⁴*Ibid.*, p. 34.

national prejudice, and other resistances are serious obstacles in heralding the Gospel of salvation. But the greatest barrier for evangelistic work is the existence of so many religions in which the people already have faith. Moreover if a country or a nation, by the decree of her government adopts a certain religion to become the state's legal religion, and only to this particular religion is given the right to teach and all similar privileges, then the barrier is tremendously difficult. However, nothing is impossible because the Holy Spirit will penetrate all of these barriers in fulfilling the great commission. Nevertheless, the evangelists in finding a way to approach the people and the government, and in presenting the Gospel need *wisdom* from God. Particularly in dealing with religious matters they must act tactfully at their best.

The apostle Paul, the great evangelist in the New Testament, gives us an excellent example for dealing with other people with different faith. David M. Stowe writes about Paul's approach to the Athenian people as follows:

Let us turn to the classical passage of the New Testament, indeed of all biblical thought, on the meaning and relationships of the faiths of men. This is the great address of Paul given at the Areopagus in Athens, and recorded in Acts 17. The great missionary's thought is here reflected, probably, through the mind of his friend Luke, who also wrote one of the Synoptic Gospels and thus links Jesus and Paul in a very special way. These writings, which we call Luke-Acts, are the first and greatest theology of Christian missions. The passage is a familiar one:

Men of Athen, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'to an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not

live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, and in the hope that they might feel after him and find him. Yet he is not far from each one of us, for 'In him we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man. The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead (Acts 17:22-31).²⁵

The example above is *par excellence* what every evangelist needs to remember and try to apply to every situation of different religions he may encounter. The Christian attitude toward men of other faiths is basically one of love for all men, and therefore we have to respect their sincerity wherever they are, and we need patience to search for ways to bear effective witness. David M. Stowe wrote what we have to understand in dealing with people with different faith as follows:

Christian witness involves more than a simple declaration of Christian truth, to be accepted or rejected. It is important to recognize that a follower of another religion has his reasons for believing in it. These reasons may be part of the preparation for his understanding of the Gospel. It is important also to recognize that many followers of other faiths today find satisfaction and inspiration in the ways their faiths are being interpreted to lend added meaning to individual, social, and national life. The vitality, or lack of it, that any man finds in his faith, and the sincerity of his search for God, may in the providence of God become opportunities for Christian witness.²⁶

²⁵David M. Stowe, *Ecumenicity and Evangelism* (Grand Rapids: Eerdmans, 1970), pp. 54-55.

²⁶*Ibid.*, p. 59.

One of the very important discussions during the meeting of the Commission of World Mission and Evangelism of the World Council of Churches in 1963 in Mexico centered on the meaning of *dialogue* in the context of our attitude toward men of other religions. The Commission describes what it means by dialogue as follows:

It said that the basic need of all men, including Christians, is for the gospel, whether they know it or not. The individually and actually felt need of any man under his particular circumstances at any given moment also requires sympathetic and informed understanding on the part of one who will speak to him of the gospel. That is dialogue. Whatever the circumstances may be, the intention in every human dialogue should be to become involved in the dialogue of God with men, to move our partner and ourself to what God in Christ reveals to us, and to answer him.²⁷

I think the dialogue "mode" or "style" is a very effective way in presenting the Gospel of Jesus Christ to other persons with different religions, particularly in approaching those educated persons who love their religion. For example, one of the local ministers in Sumatra, Indonesia, C. Manurung, used the dialogue mode to present the Gospel to a devout and well educated Moslem. In that dialogue which lasted more than a year, both of them studied the Koran and the Bible in related messages, and compared them in the spirit of openness. The truth was the object of their dialogue, not who would win or lose. As the result, the well educated and very devout Moslem, Mr. Rifai Burhanuddin accepted the Gospel and became a Christian. Later he became an ordained minister of the Seventh-day Adventist church. He wrote a book *Isa didalam Alqur'an* (Jesus in the Koran) in 1956 in Java,

²⁷*Ibid.*, pp. 58, 59.

in dialogue style, and that book became a very useful means to bring many Indonesian Moslems to accept Jesus Christ as their Saviour.

Gerald H. Anderson wrote concerning the dialogue approach:

One of the most encouraging and hopeful signs of new vitality in the church is the renewal of mission to men of other faiths and to men of no faith. During the last twenty-five years much of our mission theology was dominated by a dead-end concept of absolute discontinuity between the Christian gospel and the non-Christian religions. . . . Today there is a new or renewed interest and willingness on the part of many Christians for open communication with men of other faiths. There is a recognition that truly God 'did not leave himself without witness' among those of other faiths (Acts 14:17), and that the Christian preacher should appeal to 'the true light that enlightens every man' in proclaiming 'the light of the world,' Jesus Christ whose 'life was the light of men' (John 1:4, 9).

The sermon to men of another faith is not the end, but the beginning of discussion and exchange. It is followed by listening that is sensitive and sympathetic. It requires that the preacher approach his task with an up-to-date understanding of the faith (or non-faith) of those to whom he will speak. . . . Genuine Christian preaching to those of another faith will combine loyalty to the apostolic faith with 'boldness to examine and faith to trust all truth.'²⁸

If every evangelist will apply the dialogue style, with deep conviction that the *true light* will prove its genuineness by fair, sincere, and honest comparison, there will be more people, like Burhanuddin, converted from other faiths to become Christians.

II. THE METHODS OF EVANGELISM

Evangelism can be done through personal and informal witnessing, person-to-person dialogue, group discussion, public meetings, and it can be accomplished by such means as radio and television, literature,

²⁸Gerald H. Anderson (ed.) *Sermons to Men of Other Faiths and Tradition* (New York: Abingdon Press, 1966), pp. 5-6.

films, schools, and many kinds of social work such as hospitals, orphanages, etc. If the church would unite all these methods as much as possible in every part of this earth, then the second coming of the Lord Jesus Christ as he promised could be hastened (Matt. 24:14).

I know that not all of these methods are operable in certain countries, partly because of local regulations (mostly in Islamic countries), but mostly because of the churches having no courage to use them. In Indonesia, for example, though most of the population is Moslem, every religion is granted the freedom to spread its teachings. This is one thing that we do not have in other Moslem countries.

Here I would like to quote from what had been reported by a delegate, Mr. Maludin Simbolon who attended the World Congress of Evangelism in Berlin in 1966. He spoke of the need for evangelism in Indonesia as follows:

This Indonesian Republic with a swelling population of about 103 million people has only 5,138,300 Christians including 1,330,000 Roman Catholics. The task of evangelism, therefore, is still very great in Indonesia. What is written in Luke 10:2 is acutely true of this big promising country.

.....
 Evangelism in Indonesia is carried out by the churches through specialized personnel. In addition to this direct sort of evangelism, we also have an indirect approach through radio and television, which is much wider in scope. Christian schools and hospitals also play an important role in evangelism. Christian literature is another way of witnessing, doing perhaps more good than we can judge or determine. . . . We should not overlook another kind of evangelism, i.e., the personal evangelism of our daily lives in village and city communities. Christian labourers, Christian teachers, Christian politicians, Christian nurses, Christian farmers, Christian businessmen, who are scattered up and down the social strata of the country are being noticed by the people around them.

By official figures, Christians in Indonesia comprise only 4% of the whole population; the influence of Christ's teaching is far

greater, however, and extends far beyond this 4%, in our government as well as in our national life. In the newly formed Cabinet, four out of twenty-five state ministers are Christians.²⁹

Preaching, Evangelistic Meetings

Jesus went to the people, and the people came to him. Jesus *preached* to them and some of them believed and followed him and witnessed about him. Wherever he went, Jesus held public meetings, and he also did personal and private evangelism (with Nicodemus for example). Peter started evangelistic preaching in Jerusalem and a thousand people became Christians in one day. The apostle Paul did the same thing wherever he went and as a result churches existed in most metropolitan cities in his time.

In the Middle Ages public evangelistic meetings were held by the mighty preacher Bernard of Clairvaux (1091-1165). Peter Waldo (1179-1218) preached the Gospel in public meetings in the language that the people understood, and as the result Waldensians witnessed to the Gospel in every direction. A most lovable and true evangelist in the Middle Ages was Francis of Assisi (1182-1226). As the fruit of his preachings, as early as 1264, there were about 200,000 members of his movement.³⁰

During the Reformation, though the main purpose of Luther was not evangelization, he also preached the Gospel in public meetings,

²⁹Maludin Simbolon, "Indonesia," in Henry and Mooneyham, I, 228-229.

³⁰Paulus Scharpff, *History of Evangelism* (Grand Rapids: Eerdmans, 1964), pp. 5-6.

where sometimes the audience numbered as many as 20,000 people. Luther proclaimed the sovereignty and lordship of Jesus Christ. According to Paulus Scharpff, since apostolic days the validity and the uniqueness of Christ's name had not been presented as Luther did in his time. Neither before nor since, in fact, has any German so forcefully proclaimed to other Germans the glory and majesty of Jesus.³¹

In every century we could see outstanding preachers doing evangelistic works by the means of preaching in public meetings. The pulpit is the key to winning the world for Christ. Charles B. Templeton wrote as follows:

At the center of Protestant strategy to win the world to Christian discipleship stands the pulpit. This has been so for centuries. Whether by direct statement or by the reflection from the life of laity, preaching is central to the witness of Christian Church.

There are few opportunities for influence comparable to the one afforded the minister who stands to address an audience--whether that audience be gathered before a pulpit, a lecture's stand, or television set. In these enviable circumstances he is entirely free to choose his subject and, by every means at his command, press his convictions upon his hearers. At least once every week, Protestant Christian spokesmen in the United States alone have an audience of more than twenty-five million people seated before them ready to give an ear to whatever they may wish to say. No other cause has a comparable forum. . . . Yet, that America is so often unChristian in her national life, and Christians are so untutored in their faith, one would seem to argue that the opportunity is not being used to full advantage.³²

George Whitefield (1714-1770) became the first Methodist evangelist both in England and America. Besides other activities in his home town, he spent 30 years as a traveling evangelist, preaching

³¹*Ibid.*, pp. 10-11.

³²Templeton, pp. 93-94.

to both rich and poor people in public meetings. The spirit of his preaching is none other than to open the hearts of the sinners so the Holy Spirit may come to their hearts and accept Jesus Christ for their Saviour. Because he wanted only to quicken sinners and to lead them to Jesus Christ, he established no fellowships for his own, and thus he worked harmoniously with other denominations.³³

John Wesley (1703-1791) for fifty-three years led the Methodist evangelistic and revival movement. By 1790, as a result of his public mass evangelistic works, there were 117 religious societies with 77,000 members and 313 preachers. Wesley had no desire to found churches; he wanted only to evangelize. Wesley's strong motivation was to bring salvation to all lands and peoples.³⁴

In the nineteenth century there were many outstanding evangelists who did public evangelistic preaching very successfully. I would like to mention here two of them, who used the tool of the pulpit to the most effective outcome.

Charles Grandison Finney (1792-1875) was the most impressive personality among American evangelists in the first half of the nineteenth century. His ministry for fifty years carried him throughout the United States, England, and Scotland. His preachings were so powerful that people in New York converted a theater into a public hall for his place to preach. His evangelistic work was richly blessed. Those brought to renewal through his ministry perhaps numbered half a million souls. Finney's work, said Dr. Lyman Beecher,

³³Scharpff, pp. 73-75.

³⁴*Ibid.*, pp. 75-77.

comprised "the greatest religious revivals that were seen in so short a time."³⁵

There were two great evangelists in nineteenth century America: Finney in the first half of that century, and Dwight L. Moody in the second half. Both men were of epoch-making significance in the history of evangelism.

D. L. Moody's (1837-1899) work in evangelism was so blessed by God that he yet remains a giant among evangelists. Especially in the last third of the nineteenth century, according to Paulus Scharpff, Protestantism in America and Europe experienced an unusual upsurge of foreign missionary activity. This was in part a reflection of Moody's ministry. It is estimated that during forty years, Moody probably addressed twenty to fifty million people. Like Wesley and Finney, Moody was a gifted organizer. There were many factors that made his work fruitful. However, the main factor in Moody's success was his preaching. He believed that if presented in simple, everyday language, the basic truth of the Gospel would penetrate men's hearts.³⁶

Besides Finney and Moody, thousands of other preachers carried on evangelistic campaigns during the nineteenth century in America. As a result, church membership grew from a low 18 percent of the population to 36 percent in 1900. In 1955 it reached 60 percent.³⁷

³⁵*Ibid.*, pp. 107-109.

³⁶*Ibid.*, pp. 108, 173-177.

³⁷*Ibid.*, p. 174.

John R. Mott, R. A. Torrey, J. Wilbur Chapman, William A. Sunday, Sam P. Jones, Gipsy Smith and others were also successful evangelists. They used the pulpit as the main tool to win souls for Christ.

It is not true that the day of public meeting as an evangelistic method is over, as some of the church leaders feel. Templeton wrote:

It is a fallacy to assert that people today are not interested in preaching. A good sermon, well delivered, still holds a fascination, even in our sensate age, jam-packed though it may be with television 'spectaculars' and cinemascope movies. That millions can be interested in a religious address is attested to by the audiences which listen to the Roman Catholic Bishop, Fulton J. Sheen, in his weekly television show. . . . It is estimated that the Bishop regularly speaks to as many as sixteen million people.

. . . As for face-to-face confrontation, mention has already been made of the great crowds that gather in outdoor stadia to listen to Evangelist Billy Graham. The significant thing is that they come to hear a sermon, frequently an hour in length and sometimes difficult to concentrate upon because of problems of acoustics and inclement weather. . . .

The particular emphases employed by the popular preachers . . . may be open to question, nevertheless, they demonstrate that sermons, as such, are not outmoded. The tragedy is that, with such an instrument to hand the Church, it has often been neglected.³⁸

In Indonesia, mass evangelism had been done by American evangelists in metropolitan cities like Jakarta, Surabaya and Bandung. The public meeting has been conducted in the open air, usually in the public square. Attendance has been good, and many people accepted the faith. For those Christians whose faith was weak, these evangelistic meetings strengthened their faith. These results were obvious, since increasing numbers of people attended weekly church services.

³⁸Templeton, pp. 94-95.

Unfortunately, these mass evangelism efforts have occurred very seldom.

The Role of Music in Public Evangelistic Meetings

I mean by music anything that produces harmonic sounds that successfully stir the emotion. A well organized choir or a group of singers, or a solo accompanied by musical instruments need to be employed in evangelistic meetings. The contribution of music in public meetings is tremendously important to help keep people attending the meetings, to make them feel joyful and comfortable during the meetings, to help them see the beauty of the Gospel, to help them accept the messages and, to help them in making the decision to accept Christ. Paulus Scharpff wrote in his book *History of Evangelism* concerning the role of hymns in evangelism as follows:

Hymns also contributed a great deal to the spread of the Gospel. Luther himself wrote thirty-seven glorious spiritual songs. . . . Copies were made and distributed far and wide. In those days wandering minstrels as well as journeymen and apprentices sang religious songs as they would folk songs. The melodies and messages resounded in homes and offices, in the marketplaces, in the streets, and in the fields. Because of the hymns' great popularity the Gospel was sung into many hearts. Next to the sermon, the hymn was, in fact, the most important part of the worship service. . . . 'Luther's songs killed more souls than did his sermons,' observed one Jesuit.³⁹

In Moody's evangelistic meetings hymns contributed a very important part of the success. Singer Ira C. Sankey who helped Moody after 1870, acting as soloist and as choir director, did a wonderful work. So important was the role of hymns in those meetings that people

³⁹Scharpff, p. 11.

who attended liked to have the hymnal. Millions of song books used in those meetings were sold, and performed their own particular ministry. In eighty years the British publishing houses sold more than ninety million Sankey hymnals.⁴⁰

From the beginning, Billy Graham employed music in his public evangelistic meetings. Starting with his radio program "Song in the Night" music and songs became an important part, with George Beverly Shea doing a good job. Today in each one of Billy Graham's evangelistic crusades the team secures thousands of people to sing in the choir. The big choir moves the heart of people to make a decision to accept Christ. I believe that music is a key to the heart of men. Music becomes a very interesting part of human interest. Children, young people, as well as old people like music. The primitive people enjoy music the same as modern people today. The entertainment industries (film, radio, television, etc.) know very well how to tap this particular interest of people. The Church ought to improve her ability to use music in the worship services, in such a way that the glory of God and the love of Jesus Christ could be felt in those services.

The Importance of Invitation in Evangelistic Preaching

Invitation in evangelistic preaching is of paramount importance, according to the testimony of nearly all leaders in the evangelistic field. Dr. Faris D. Whitesell wrote as follows:

⁴⁰*Ibid.*, pp. 175-176.

Evangelistic preaching naturally culminates in an invitation. The whole drive of such preaching reaches a logical climax in the appeal. Without the invitation the evangelistic message is incomplete and the effect of the message unknown. An evangelistic invitation is an appeal to make a public response to the claims of Christ. Such an appeal is the most exalted form of persuasion. More spiritual energy and compassion are needed in the invitation than in any other part of the evangelistic service. Invitations are consonant with the genius of the Gospel, and must be given if we are to witness the life-changing potentialities of the Gospel of Christ. The preacher does not fully deliver the burden of his soul until he has given the invitation. The evangel of God's redeeming love deserves an immediate and whole-hearted response, and the invitation calls upon men to make that response in some public manner.⁴¹

From the book of Genesis, to the final appeal of the Spirit and the bride in the last part of the book of Revelation, the Bible re-echoes an invitation to lost humanity to turn to Him who came to seek and to save that which was lost. Close parallels to modern evangelistic invitations can be found in some Bible passages. In Exodus 32:26, after the destruction of the golden calf, Moses gave an invitation: "Who is on the Lord's side? Let him come unto me." An evangelistic invitation is designed to call men to take the Lord's side and forsake the world's side.

Another appeal given by Joshua to the people of Israel is recorded in the book of Joshua 24:15:

Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.

King Josiah gave a public invitation (II Chronicles 34:30-32); Ezra

⁴¹Faris D. Whitesell, *Sixty-five Ways to Give Evangelistic Invitations* (Grand Rapids: Zondervan, 1945), p. 11.

and Nehemiah did the same thing. Jesus gave the invitation "Follow me" (Matt. 4:19 and 9:9). These invitations clearly imply a call for action. Jesus gave a general invitation when he said, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).⁴²

According to what we found in modern evangelistic invitations the method and technique are of comparatively recent origin, but the spirit and principle of the evangelistic invitation is as old as the Bible itself.⁴³

Dr. Whitesell has written in regard of the importance of the invitation in evangelistic meetings:

Evangelistic sermons are for the purpose of winning people to Christ. Every effort is made during the evangelistic meeting to create an atmosphere favorable for decision. What better time and place could there be for becoming a Christian than in such a meeting? Why not ask for the decision immediately? Favorable inclinations may soon pass away if people leave the meeting without acting upon these highest impulses. . . .

We live in a day of skillful and high-pressure advertising. People are accustomed to all kinds of appeals. Radios, newspapers, magazines and billboards bring a flood of solicitations to see and to buy. . . . Our generation is perhaps more invitation-minded in this respect than any other has ever been. We should utilize this invitation-consciousness at every favorable evangelistic opportunity. . . . Emotions aroused and desires stirred will soon pass away unless acted upon at once. Good impulses are harder to generate the second time than they were the first time if the first impulse did not result in action. The old proverb, 'Strike while the iron is hot,' applies in giving evangelistic invitations. . . . Decisions for Christ must be made while people are in a favorable mood and in a spiritual environment or they may never be made.⁴⁴

⁴²*Ibid.*, pp. 12-14.

⁴³*Ibid.*, pp. 15-16.

⁴⁴*Ibid.*, pp. 16-18.

Every outstanding evangelist in America for the last hundred years has used invitations of some kind. Finney, Moody, Torrey, Chapman, Sunday, Smith and others up to the present day Billy Graham and Oral Roberts believed in and used the evangelistic invitation. Failure to offer appropriate invitations in evangelistic meetings is a failure to reach the ultimate goal of the message. Most people need help to make a decision for themselves. Invitation is a big help in making a decision to become the follower of Christ.

If evangelistic sermons are thoroughly prepared before their delivery, the method and technique of invitation also need to be well prepared.

Evangelism Through Radio and Television

The most favorable mass media today are television and radio networks. All people, young and old, like these media. We notice that almost every living room of houses, apartments or hotels is equipped with a television set, particularly in the industrial countries. Television sets become the centerpiece in the living room.

Radio today is not like the radio in the early thirties, because when the television became popular, the radio lost its place as the only means of home entertainment. However, though the radio moved out from the living room, it has taken up new and important positions, such as in the bedroom, the car, the kitchen, the barber shop, the out-of-doors, and even in the pocket. Transistor techniques revolutionized radio broadcasting and became woven into the daily

fabric of our lives. More radio sets are being sold today than ever before, both in developed and underdeveloped areas of the world. Among the high-standard-of-living people, there are at least two or more radio sets in every family. In the well-developed countries, about 95 percent of the population listens to the radio some time during every day. Radio has developed a vast personal audience of individual listeners, the largest congregation ever mustered.⁴⁵

The radio offers a means of reaching the vast numbers of peoples in today's world, rapidly increasing with the *population explosion*. Dr. Goodwin Hudson wrote:

. . . Between 1900 and 1962 the world population doubled; between 1962 and 1980 (i.e. 18 years) it is expected to re-double. Surely this phenomenon has not caught God unaware, and he has allowed it to coincide with the two electric miracles of radio and TV. How else will we perform the task of causing everyone to hear (and/or see) and believe? I regard the following words of our Lord as the greatest comfort and challenge: 'He that heareth my word, and believe in him that sent me, hath everlasting life' (John 5:24). How can we expect people to hear unless we use the media to which they listen?

Whatever overseas missionary broadcasting there is, we owe almost entirely to North American Christian enterprise. Undoubtedly, St. Paul would have made magnificent use of the microphone and of the television camera, for both vehicles convey the passion and message of the user to both sinner and saint in all-penetrating medium which knows no barrier.

How effectively the radio, and/or television, can move and mold a whole nation was demonstrated by Hitler's destructive propaganda. Similarly, Sir Winston Churchill proved how mightily a nation could be stirred to fight for freedom though it meant 'blood, sweat, and tears.' For good or evil, hundreds of transmitters now saturate the atmosphere with their communications.⁴⁶

⁴⁵A. W. Goodwin Hudson, "The Methods of Group Evangelism," in Henry and Mooneyham, II, 438.

⁴⁶*Ibid.*, II, 436, 438.

When the writer was in Indonesia, Malaysia, or the Philippines a few years ago, he always happened to hear Christians preaching through radio broadcasts in English. These included H. M. S. Richard from the Voice of Prophecy of Glendale, California, Armstrong from the Present Truth of Pasadena, California, Richard M. Dihan from the Daily Bread of Grand Rapids, Michigan, Oral Roberts from Oral Roberts University of Tulsa, Oklahoma, and many others. These programs became a real blessing to the writer, and he always tried to listen. Of course, the main target of the broadcasts was not Asian peoples because the majority of them did not understand English. However, the educated people of the Philippines, the Malay, Pakistan, India, Taiwan, Hongkong, Indonesia, Japan and other Asian countries enjoyed the programs.

In more and more countries, television is becoming available. Dr. Billy Graham himself has said:

Experience has shown that more people will respond to the Gospel message on television than to any other means of communication.⁴⁷

This particular means of communication brings the preacher right into the living room. As in direct evangelistic preaching we need a well prepared musical program, so also one is needed in radio or television programs. As a matter of fact, the reason the writer himself was attracted to hear the above radio programs, was because the musical programs at the opening and the closing of the broadcasts were so beautiful. If the sermons were like food, the music was like fresh water for his thirsty soul.

⁴⁷*Ibid.*, II, 439.

I fully agree with Dr. Hudson when he says that every major denomination should have its own broadcasting house and film studio, which need not lose money if it is rightly and efficiently operated.⁴⁸ The Seventh-day Adventist Church in America for example has several radio and TV programs, including H. M. S. Richard the speaker of the Voice of Prophecy, William Fagal the speaker of the Faith for Today, and George Vandemant the speaker of the It is Written. It seems to me that these programs have been enjoyed by many people around the world and they have received financial support from faithful members and non-members alike.

Television or radio ministries must be coupled with literature follow-up. It may be in the form of free Bible correspondence in different languages. In that way the contact with those hearers who have an interest in that program could be established, and local ministers or lay-members who have been instructed in personal evangelism can bring to fruition the best results of the radio/TV ministry.⁴⁹ The Seventh-day Adventist Church's radio/TV evangelism departments have sent their correspondence course follow-up literature to 22,126,978 people. If there is no follow-up program the result of radio/TV evangelism will be very much less fruitful. Dr. Clyde Taylor says:

There is a tragedy I see all over the world regarding the distribution of gospels, testaments and tracts. The seed is sown but usually there is no follow-up or plan to gather the harvest.⁵⁰

⁴⁸*Ibid.*

⁴⁹*Ibid.*, II, p. 438.

⁵⁰Jack McAlister, "Literature Evangelism," in Henry and Mooneyham, II, 514.

Literature Evangelism

Population facts force us to use the mass medium of literature in order to be able to reach people over all the world in such a way as to fulfill the "to every creature" command.

Martin Luther said that God's supreme gift to Christendom to aid the spread of the Gospel is the printing press. The literature thrust must be *evangelistic*. However, a big mistake has been made by the churches because only 4 percent of our literature is directed to the non-Christians. Continental surveys have revealed that 80 percent of evangelical literature produced has been for pastors. Sixteen percent has been for Christian laymen and 4 percent for the unevangelized masses of millions. In America, according to one survey, the membership of Protestant churches in the last 25 years increased 65 percent, but the Jehovah's Witnesses increased 2,000 percent. The key to this success was literature.⁵¹

The late Kenneth Strachan said that 85 percent of all Latins won to Christ are converted as a result of a Christian book, paper, tract, or Bible. They were convicted of sin because of it. Literature is unique since the message can be read over and over again until it is understood. Dr. Harold Cook, Missions Department Chairman of Moody Bible Institute says:

Literature can be our most efficient medium of mass communication of the Gospel. In terms of price paid for it, the number of people reached, and the fact that the message can be read over and over again until it is understood, there is no other method that can compare with literature.⁵²

⁵¹*Ibid.*, II, 513-515.

⁵²*Ibid.*, II, 515.

If God trusted the revelation of the living word to the written word, Jack McAlister concluded that there is no reason to believe that God's Word is more powerful when it is spoken than when it is written. The literature should be prepared for every level of society according to each culture and in the language of every-day-usage, if the majority of the people are to be reached. Much literature is written at too difficult a level. This is particularly true if the printed materials are prepared in the United States or West Europe and the readers are from the underdeveloped countries.

Christian Education in Relation to Evangelism

Education and evangelism are not identical. However, it is possible and right to consider that from the point of view of its place in the total evangelistic purpose of the church, educational institutions have a very important role, particularly in the countries where public evangelistic meetings are restricted. In countries like this the Christian schools actually become the bases for evangelistic activities. According to William Paton, there are two ways in which the Christian school or college bears distinctively upon the evangelistic task. One is its witness to the necessity of bringing the Christian Gospel to bear upon the thought and life of society as a whole or in short, *Christianizing the thought-life*. He said that Christ not only provides salvation for men's souls but for their minds. He has given to the man who is saved the chance of acquiring a mental outlook which will assist the development. Therefore the task of the

Christian missionary who devotes his work to a mission school or college is to find the link between the local ways of thought and the Christian evangel. In Christian school or college it is very important to provide a well-balanced education spiritually, mentally and physically. After the non-Christian students have received well-balanced illumination in their minds including religious and Bible studies, then evangelistic preaching will be more effective to help them in making a decision to accept the Christian faith.

The second advantage is the power which the schools and colleges have to reach groups and classes of society not otherwise accessible. It is a well-known fact that in most Eastern countries people of higher castes and groups, including many who belong to governing circles, send their sons or daughters to Christian schools because of the educational, moral, and sometimes even the spiritual gains which they find there. This is true particularly in Java. The Javanese or Sundanese nobility profess Islam by faith. Yet some of them send their children to Christian schools and do not object if their children make a decision to accept Christ.⁵³ Unfortunately there were not so many Christian schools in Java. It is true, that not all of those who attend Christian schools become Christians. But one thing is sure. All of them have been changed. They have learned something of Christianity. Most of them have come to respect it, have adopted many Christian ideals, and react in a Christian way to many

⁵³William Paton, *Studies in Evangelism* (London: International Missionary Council, 1938), pp. 235-242.

situations. This has happened in China, India, Africa and everywhere.⁵⁴

There should be a feeling in every heart of the teachers in Christian schools that each one of them is assigned to be an evangelist in his/her post.

. . . If the teacher teaches with this one thing in mind, that he will challenge his students, as an entire group first, and then as individuals, to commit their lives into the keeping of the Lord of Life; if he is known to all as earnestly desiring that his students become members of the Church, and followers of the Lord Jesus Christ; if he constantly speaks to his students about this thing, invites them to his home to consider it, follows them up into later life to remind them of their resolve, and prays for them individually and with passion that they may come to Christ, then his teaching is evangelistic. If his students become Christians, then his teaching is effectually evangelistic.⁵⁵

In order to have quality teachers in Christian schools or colleges, there should be special training for Christian teachers who will be assigned as missionaries to mission schools or colleges, particularly to the non-Christian countries. They should learn the language of the particular area beforehand. Success mainly depends upon these preparations.

Medical Work in Relation to Evangelism

In regard of medical work in relation to evangelism there are several opinions. Some say the hospital is a branch of missionary activity subordinated to the main missionary task--the preaching of the Gospel. Others say it is in itself a way of preaching the Gospel by deeds. The first theory in many cases does not agree with the

⁵⁴ *Ibid.*, p. 247.

⁵⁵ *Ibid.*, pp. 250-251.

situation of the weak patients having forced on them something which they are not ready for or they do not desire. The second theory we also do not find satisfactory, because the mission will not employ non-Christian doctors and nurses even if they will devote themselves to their jobs. The theory that impresses us most is that the doctors and the missionaries should work together as being one in God, who ordered the one to preach and the other to heal for the glory of God in Christ.⁵⁶

According to the observation of several mission directors in several parts of the world, Christian medical work in non-Christian countries has an important role. In his report to the International Missionary Council meeting in 1935, S. C. Graaf van Randwijk wrote as follows:

The question of nature of the medical mission is especially important in view of the challenge of government medical activity. It may safely be said that medical missions have been in many ways examples to government medical work. They have been extending continuously and it would probably be possible to extend the work of the medical mission still further. The difficulty is, however, whether we can dispose of the necessary Christian personnel. It will be a difficult thing for the missions to know how far they can go without giving up their distinctly Christian character. There is in the medical work a danger of self-extension according to medical and organizational laws only.

On the other hand, it may be safely said that the medical missions are of first-rate importance for the contact of the mission with the native population. It is a fact that mission hospitals know how to inspire confidence. Articles of appreciation of mission hospitals sometimes appear in non-Christian native papers. Even very conscious Muslims often prefer the mission hospital to the government hospital.⁵⁷

⁵⁶ *Ibid.*, p. 268.

⁵⁷ *Ibid.*

In order to have a fruitful result through medical work as a medium for winning souls for Christ there are several things that need to be done.

1. All doctors, nurses, and other personnel of the hospital should have training in evangelism before they are engaged for permanent jobs at the hospital. Regardless of their assignment in the mission hospital, they are all evangelists, messengers of Christ.

2. The hospital should employ chaplains and Bible instructors to take care of the spiritual needs of the in-patients and to continue their contact with them and their relatives when they return to their homes.

3. They should also keep records of the patients and send them invitations to attend evangelistic meetings whenever a well-planned evangelistic meeting is scheduled in town.

4. All doctors and nurses from abroad should be able to speak and understand the local native language with which they work. It is particularly important for them to understand the customs of the people, and in that way close heart-to-heart meetings can be established between them and their patients.

5. There should be a chapel near the hospital where the out-patients as well as the in-patients who are able to walk could come to enjoy worship services before they have their treatment. On many occasions the relatives of patients also willingly accompany them to the worship services whenever they come to visit.

6. The doctors and the nurses should pray before they perform

a major surgery that God will help them in doing the work. This will give the patient a meaningful impression.

Many things could be mentioned to help medical work win souls for Christ, but because of space limitations I mention only the above important points.

CHAPTER III

THE INDONESIAN SITUATION

Indonesia is the largest country in Southeast Asia. Its islands cover a distance from end to end of some 3,200 miles. This is roughly as far as from the West Coast of the United States to Bermuda in the Atlantic or from the West of Ireland to the Caspian Sea.¹

The country is situated between 95 and 141 degrees East longitude, and six degrees North to 11 degrees South latitude. Indonesia occupies an important position between the Asia mainland and Australia, and between the Indian Ocean and the Pacific.²

This archipelago covers a total of 1,998,762 square miles, of which some 1,263,381 square miles are territorial waters. That is about 62%. Of the land area, about 735,381 square miles are divided among 13,677 islands, of which 6,044 are inhabited. The largest inhabited islands are Kalimantan (Borneo), Sulawesi (Celebes), Sumatra, West Irian (New Guinea) and Java.³ Before the independence of Indonesia this country was known as *Dutch East Indies* or *Insulinde*.

All the islands of Indonesia are situated in the tropical zone. The climate has only two seasons. The wet season falls from May to

¹Leslie Palmer, *Indonesia* (London: Thames and Hudson, 1965), p. 12.

²*Indonesia 1963* (Djakarta: Department of Foreign Affairs, 1963), p. 10.

³*Ibid.*

October. Rain usually falls in the late afternoon and is usually accompanied by thunder and lightning. There are few typhoons because the islands lie outside the monsoon system. The dry season falls from October till May, though some parts, such as Sumatra and Kalimantan, have a shorter season. In spite of the dry season the country remains green throughout the year. The average recorded temperatures are 96°F. and 65°F. respectively.⁴

Though the purpose of this study is for the need of Indonesia as a whole, nevertheless the writer intends to focus his attention particularly on Java and the Javanese because the role of Java and its population dominate all parts of the country.

I. SOCIAL CONDITIONS

From the beginning of Indonesian history, Java has been well known in the Orient (Asia) as *YAWADWIPA* which means the island of barley or the island of rice.⁵ The fertile soil of Java enables its people to make their land the granary of the archipelago, supplying food to the other islands, particularly in the past. This is not so true today because of the increasing population in Java.

The principal island of Indonesia has always been Java, which,

⁴Thomas Sinulingga, *A Study of Factors Leading Muslims to Become Seventh-day Adventist Christians in Java, 1960-1968* (unpublished M.A. thesis, Manila: Philippine Union College, 1969), p. 13.

⁵*A Chronology of Indonesian History* (Djakarta: Department of Information, Republic of Indonesia, special issue 1957), p. 22.

together with the adjoining small island of Madura, was treated by the Dutch as the focus of administration. The remainder of the archipelago was lumped together as "outer islands." The human hand has laid its imprint on the landscape of Java to a much larger extent than on the larger islands of Sumatra and Borneo.⁶

The Languages of the Natives of Java

Among the natives of Java there are four languages, belonging to the same group but clearly distinct: Javanese spoken by three-fourths of the population, mainly in Central and East Java; Sundanese spoken in Western Java; Madurese spoken in some areas of Eastern Java and on the island of Madura; and the so-called Bahasa Jakarta, a variety of Malay used as a common language between people from many parts of the archipelago and the Chinese in Jakarta. All of these languages show some foreign influence in their vocabularies, mainly from Sanskrit, Arabic, Portuguese, and Dutch.⁷

Besides these languages they also use the standard language, Bahasa Indonesia, which is taught in the schools and has become the best medium among young people. Since Indonesian independence, this national language has become the medium in all schools and universities, and almost all the newspapers are written in it. The language is based on the Malay speech of the East Coast of Sumatra that was called

⁶William D. Hasley, "Java," *Collier's Encyclopedia* (1963), XIII, 511.

⁷*Ibid.*, 512.

"Bahasa Melayu Riau." This Bahasa Melayu Riau had been spoken through all the islands of Indonesia for several centuries. In 1612, for example, Dr. Wiltens had preached the Gospel in this language at Ambon in the Eastern part of Indonesia.⁸ The Dutch government used this language as a medium to deal with administrative and instructive communication in Indonesia. However, the action in October 28, 1928 in the Youth Congress at Jakarta, was to acknowledge one motherland, Indonesia, one nation, Indonesia, and to honor one common language, the Bahasa Indonesia. This Bahasa Melayu Riau according to Dr. M. Yamin was used since the seventh century A.D. when the Sriwijaya Empire stretched its influence as far North as Cambodia, East as far as the Philippines, South beyond Java and Sumatra, and West as far as India. This language can safely be assumed to be the Old Malay that must have been used as the medium of trade and cultural utilities over a great part of Southeast Asia. This has been proved by the discovery of an inscription dated in 1356 found in Minangkabau, in 1380, in Aceb.⁹

The Chinese speak several Chinese dialects and the Arabs as well as educated Muslim leaders speak Arabic. The well-to-do families and most of the high employed people can speak Dutch and English and a little French and German. According to Dr. R. Pryono, the former Minister of Education of the Republic of Indonesia, during the Dutch

⁸Muller Kruger, *Sedjarah Geredja di Indonesia* (Djakarta: Badan Penerbit Kristen, 1966), p. 35.

⁹R. Pryono, "The History of the National Language," *Indonesia Review*, II:1 (January-March 1963), 48-49.

colonial period several schools of college standard, were established by the Dutch to meet the needs of the Indies' Government for a body of Indonesian officials, who could be paid at a lower rate.¹⁰

In religious terms and literature and artistic figures, especially in the wayang (shadow play) the Sanskrit words are used comparatively often. Outside of Java there are not less than 170 different languages throughout all of the islands and they are actively spoken by people in each tribe and district.

The Origin of the People

Pithecanthropus Erectus (the "Java Man"), presumably the earliest human species, inhabited Java. His fossilized remains were discovered by Dr. Eugene Dubois in 1890, near Trinil Madium, East Java.¹¹ However, the people of Java with whom we are dealing in this writing are not the descendants of the above-mentioned Pithecanthropus Erectus.

Between 2000 and 500 B.C. in the late Palaeolithic era, the flake and hand axe culture was known in Central Sumatra and elsewhere in Indonesia, probably among Veddoids. Proto and afterward Deutero Malay immigrants (that later became Indonesia) of Palaeo Mongoloid stock came from South China and Indo-China and introduced New Stone and later bronze and iron age culture into Indonesia via Malay and to some extent via the Philippines. The influence of the latter two

¹⁰ *Ibid.*, p. 38.

¹¹ *A Chronology of Indonesian History*, p. 15.

cultures stretched as far as West Irian.¹²

According to Palmer, after the Negrito, the Indonesian Archipelago was occupied by the arrivals of the Mongoloid race. They were good sailors and established communications as far as Madagascar to the West and up to the farther islands in the Pacific.¹³

The Malayan element is strongly dominant. Anthropologists sometimes include this Malayan stock, which is akin to the other people of South East Asia, with the Palaeo Mongoloid subrace. It is accepted at present that these Malayan people penetrated the island by waves from the Asian continent. On the other hand, however, the Malaysians are generally subdivided again by anthropologists into early Malays and later Malays. According to the division the early Malays are mainly to be found in the interior of the large islands. They are held to include the Bataks on Sumatra, Dayaks on Borneo and the Torajas on Celebes. Besides the population of Java and Bali, the inhabitants along the coasts of the three big islands are considered late Malays.¹⁴

The inhabitants of Java belong to the oceanic or southern branch of the Mongoloid race. They have light golden brown skin, straight black hair, generally a broad skull, and are small and slender in stature. Not infrequently they have the typical Mongoloid eyefold.¹⁵

¹²*Ibid.*

¹³Palmer, p. 9.

¹⁴W. F. Wertheim, *Indonesian Society in Transition* (Hague: Van Hoeve, 1956), p. 12.

¹⁵William Benton, "Java," *Encyclopaedia Britannica* (1966), XII, 975.

The Indonesians lived at first on the mainland of Southeast Asia, but some of them took to the sea and entered the islands of the archipelago in several waves. The Javanese belong to the latest groups and with their knowledge of agriculture which they had practiced on the mainland of Asia (China) they became the best rice planters on the island of Java.¹⁶

When the Malayan element came to the archipelago, they were not well accepted by the earlier inhabitants, who fought with them. Because the Malays had superior weapons and technique in primitive warfare, the first inhabitants went to the forest and isolated themselves from the newcomers. These remnants of the earlier people still exist today in Indonesia such as *Kubu* in South Sumatra, *Lubu* in Central Sumatra, *Semang* in Malay, *Papua* in Irian, and *Negrito* in the Philippines.¹⁷

Because of its geographical situation the Indonesian archipelago provides the crossroad from the Asian mainland to Australia and from Western Asia to China and the Pacific; therefore through centuries the Indonesians have had numerous visitors. Some remained; others continued on their way. As a result, the Indonesian people include many elements from different races besides those from Southern China that have been mentioned above.

¹⁶B. R. Pearn, *An Introduction to the History of the South East Asia* (Malaysia: Longmans, 1965), p. 5.

¹⁷Soroto, *Indonesia ditengah Dunia dari Abad ke Abad Djilid I* (Djakarta: Penerbit Djembatan, 1962), p. 1.

The sea is both a highway and a barrier. Indonesia's inland seas are generally calmer and certainly far smaller than the vast oceans which wash its outer shores in most places. As a result the newcomers easily spread throughout the archipelago, developing a homogeneous culture while remaining comparatively free from outside influence for long periods of time. It was during these centuries before the Christian era that Indonesia's characteristic form of community organization developed, the importance of joint responsibility toward the welfare of their members. In most places this was expressed by the system of communal land ownership, although certain individual rights were recognized within this framework. This social structure mostly grew out of a village society mainly in wet-rice farming, a method of agriculture which requires a complex system of irrigation and demands a close cooperation among the farmers. Though Indonesia passed through many experiences under different outside influences, yet the social outlook of a people whose earliest tradition is the concept of mutual responsibility has persisted.¹⁸

Unity and Diversity in Early Indonesia

Bhinneka Tunggal Ika, which means "unity in diversity," is the official motto of the Indonesian Republic. With these Sanskrit words the Indonesian people express their desire to achieve unity despite the heterogeneous character within that country.

¹⁸Jeanne S. Mintz, *Indonesia* (Princeton: Van Nostrand, 1961), pp. 39-41.

Indonesian geography makes for diversity. The numerous islands, large and small, which are scattered over the sea surface as wide as the United States of North America, foster a cultural isolation, even though the cultures of the different islands have a common root.¹⁹

A second cause of diversity may be found in the ethnic field. It is not primarily a diversity in a racial sense. It would be difficult to give an exhaustive list of ethnic groups and subgroups in the islands. However J. D. Legge tries to summarize the major ethnic groups as follows:

One observer has listed well over a hundred such groups. But fourteen major peoples at least stand out clearly--Atjehnese, Batak, Minangkabau, Coastal Malay, Sundanese, Javanese, Madurese, Balinese, Dyaks, Makassarese, Buginese, Torajas, Menadonese, and Ambonese--and perhaps a few others. These communities, each occupying its own particular region, speaking its own language, and possessing its own forms of social organization, have a sense of distinctness and a local pride that tend in certain circumstances to take precedence over feelings of national loyalty.²⁰

For example, one of these major ethnic groups of North Sumatra is Batak, divided into a number of linguistic groups and each group speaks a different dialect. There are Batak Pakpak, Batak Toba, Batak Karo, Batak Simelungun, Batak Mandailing and Batak Angkola. The existence of these different dialects among the Bataks tends to divide them on many occasion among themselves, yet in general they are united in Batak.

¹⁹Wertheim, p. 1.

²⁰J. D. Legge, *Indonesia* (Englewood Cliffs: Prentice-Hall, 1964), p. 4.

Besides the diversity in geographic structure and ethnic groups as mentioned above, there is another element that we call "*adat*" or custom. These *adats* vary from region to region and differ from island to island. The *adat* (custom) is very strong. Sometimes it is stronger than the Central Government's laws or religious laws. There is a saying in Indonesia "*Adat nan tak lapuk kena udjan, nan tak lekang kena panas,*" which means that the custom will never change whether it will be watered or heated. Among the Batak people, though most of them are Christians, yet the Batak *adat* is one of the strongest of all. *Adat* is not only the local set of customs, but it is also the law. Benjamin Higgins wrote as follows:

. . . The more I learned about Indonesia the more I appreciated the significance of the Sumatran's remarks. *Adat* is not only the local set of customs and the code of behavior, it is also the local law. The Dutch, dualistic in their approach to law as to everything else in Indonesia, recognized *adat* law for Indonesians and allowed the village authorities to administer it with a minimum of interference. The Central government of independent Indonesia has been less tolerant of village authority, and has announced its intention of doing away with *adat* law in order to develop a unified legal system, valid throughout the entire archipelago. But outside the bigger cities, *adat* remains a potent force, and the traditional villages in particular are still strongholds of *adat*. So autonomous are these villages, so authoritative the *lurah* (headman or mayor) and his council, so cooperative and communal the approach to all matters pertaining to village welfare, that the Dutch used to refer to them as 'the little republics.'²¹

While the *adat* varies from one region to another, and even from village to village, nevertheless there are certain principles of village society which pervade the whole of Indonesia. These include

²¹ Benjamin and Jean Higgins, *Indonesia* (Princeton: Van Nostrand, 1963), pp. 38-39.

kerdja sama (working together) or *gotong-royong* (mutual assistance). Things are done by the whole community for the whole community. To build roads, irrigation channels, school buildings for their children, or to build a town meeting place they work without salaries in the spirit of *gotong-royong*. *Tolong-menolong* or helping each other, as assisting a neighbor to construct his house or to plant and harvest, is practiced everywhere in the village societies.²² Decisions are made under *musjawarah* where every adult who attends the meeting has a right to express his own opinion in brotherly spirit. On every decision they try to agree unanimously. That they call *mufakat*. It is the result of thoroughly discussing the problem in the *musjawarah desa* (open discussion in the village council). Among the myriads of ethnic groups and many varieties of religions, and despite invasions, occupations, wars and revolutions, these principles endure, seemingly immutable. In Sumatra there is a saying, "*agama datang dari laut, adat datang dari bukit*."²³ It means that religion came from the sea, customs came from the mountains. In many places the *adat* itself is already part of the religion of the particular place.

Beside diversity in geography, ethnic groups, and customs, there is also a diversity of problems in the *economy*. Though the country is rich in a variety of natural resources, and after three centuries of rule by the most advanced countries of Europe, it has not yet found the road to economic development. Dr. B. Higgins, who came

²²*Ibid.*; Mintz, p. 24.

²³Higgins, pp. 38-39.

to Indonesia as a member of a United Nations technical assistance mission in 1953, wrote as follows:

While village society is the core of much of Indonesia's strength, it is also the heart of the economic problem. The proportion of the labor force engaged in agriculture in any country is almost a measure of the degree of development; the fewer people in agriculture and the more in industry and services, the more advanced the country. Any country with more than one-third of its labor force in agriculture could not be regarded as 'developed.' But in Indonesia over two-thirds of the Indonesian population were still engaged in farming, fishing and forestry, and over half of the national income originated in the primary-production sector of the economy. There was also a sharp technological gap between the traditional rural and modern industrial sectors.²⁴

There is technological dualism in Indonesia's agricultural sectors. The "modern" or "industrial" sector, consisting of plantations, mines, oil fields and refineries, large-scale manufacturing, and transport, trade, and finance associated with these activities is *capital-intensive*. In this sector, the amount of capital invested in relation to the number of jobs, and man-hour productivity is high. Western engineering techniques are largely applied. *Mechanized* production processes are used rather than labor-intensive ones.

On the other hand, there is the "traditional" or "rural" sector consisting of peasant agriculture, mostly in individual or family enterprises on a small scale, cottage industries, transport, trade, and finance associated with these activities. The output could be produced by a combination of labor with land and capital. Because labor is abundant and cheap, and capital is small and expensive in this sector, labor-intensive techniques are chosen. Man-hour

²⁴*Ibid.*, p. 27.

productivity is therefore very low. As the result this dualistic structure of the Indonesian economy brings only widespread poverty.²⁵

It is a tragedy that people who live amid the most abundant natural resources, situated at the crossroads of two great oceans and two continents, in this modern age should have a per capita income of under \$100.²⁶

II. RELIGIOUS CHARACTERISTICS

Religion is one of the few elements of Indonesian life that has remained relatively unaffected by the social and political upheaval rocking the country for the past thirty years. According to Jeanne S. Mintz, religion continues to permeate the contemporary scene, forming an integral part of daily existence.

No matter which of the great world religions an Indonesian may adhere to, he is likely to be influenced and motivated by his religious beliefs to a far greater extent than most Europeans or Americans.

Religion in Indonesia transcends barriers of parochialism. Some ninety percent of the people are Moslems. But it is obvious that this can only be part of the story of religion in a country where fresh flowers are often placed before the shrines of Hindu and local deities in communities where everyone is Moslem, and where personal names of Hindu origin are as prevalent as Moslem ones.

The ancient body of traditional beliefs which developed thousands of years ago among the peoples of the archipelago is found at the core of all religious life. As each of the major world religions reached the country's shores, it was received in a sympathetic and open-minded fashion and then, to a greater or lesser extent, adopted, adapted and Indonesianized. People often speak of the remarkable degree of religious tolerance in Indonesia. . . . Indonesian tolerance has a far more positive character; over the centuries Indonesians have welcomed the

²⁵*Ibid.*, pp. 27-28.

²⁶Mintz, pp. 176-177.

ideas and the proponents of different faiths. Historically, Indonesians have embraced one, later another, of the newly introduced religions and, without any apparent difficulty, proceeded to practice these new doctrines in their own Indonesian way.²⁷

The Indonesian people basically try to maintain their relations with supernatural and natural forces, and with their own fellowmen. This is the central theme of their belief. Whether they belong to animism, Hinduism, Buddhism, Islam or Christianity, the theme is still the same. This is, of course, based on the ancient Indonesian belief in a divine, cosmic order of nature in which all aspects of life, along with the after life, are woven into a harmonious pattern. Spirits still dominate the religious life. Many of the spirits were believed to be the souls of the dead. Therefore, reverence for ancestors remains an important facet of religion. Though it is not ancestor worship, a good deal of thought and energy is expended on this reverence in some regions of that country.

In short, long before Hinduism, which is the first of the great world religions that reached Indonesia, there was a strong belief throughout the archipelago, with a variety of ways to name the creator, divinities, spirits, taboos, and objects of worship. Some divinities or some spirits were well known throughout the land, and some are only known locally. Every person seemed to believe that there is a God that they call *dibata*, or *dewata*, superior from all divinities and spirits, who creates the universe and has the final judgment over all people on earth. This *dewata* is a just god, who

²⁷*Ibid.*, pp. 125-26.

discerns good and evil, right and wrong. His ability to see is far beyond human capacity to penetrate to the human mind and heart. This *dewata* or *dibata* gives rewards to those who do good and punishment to those who do wrong with a bad motive. But he forgives those who do wrong by mistake, as long as the person whole-heartedly recognizes and confesses his or her error and is willing to ask forgiveness (*keampunan*). This *keampunan* is seeking in this life but of most importance is in the life after death (*achirat*). There are so many minor gods and divinities and spirits that are worshipped by rural people in different ways, in particular shrines, in volcano craters, at the oceans and watersprings or mountains. Fresh flowers, fruits, cake, or living animals might be offered on different forms of altars. But to the superior God, *dibata* or *dewata*, most people look for establishing a harmonious relationship.

Hinduism

In the first century A.D. the first Hindu immigrants arrived from India, mostly from Southeast India. Seventy-eight A.D. marked the beginning of the *Caka* era in Indonesia, introduced by Indian Prince Ajisaka. Sanskrit and Palawa script, introduced from India, were transformed later into Kawi (old Javanese) and New Javanese as well as many other Indonesian alphabets.²⁸ Latourette said:

²⁸ *A Chronology of Indonesian History*, p. 19.

Civilization seems first to have come to the *East Indies* through merchants from India. Not far from the beginning of the Christian Era, Indian settlements were in existence on both Sumatra and Java. States grew up under Indian influence perhaps with rulers of Indian descent. The kingdom of SRIVISHAYA, with her capital in Sumatra, existed as early as the beginning of the Christian Era. Hinduism rather than Buddhism prevailed in most of Java.²⁹

The coming of the Indians with comparatively superior religion and culture was welcomed warmly by the princes and other aristocrats in Indonesia.

Merchants from India, who brought Hinduism, were accepted by the upper classes with whom they traded. To some extent the kings, governors and chieftains embraced Hinduism and later Buddhism. The new religions were not contrary to one another in their beliefs, and therefore Hinduism and Buddhism intermingled with animism. In the eighth century Hinduism and Buddhism had become deeply rooted. An amalgam of these new religions with the cultures and beliefs of Java and Sumatra provided the basis for extensive and powerful empires from the seventh up to the fifteenth centuries.³⁰ This peaceful Hinduization was to last until the fourteenth century, and create a synthesized Indonesian-Hindu civilization and culture. Indian customs and their caste system were introduced, an example of which still exists in Bali. Indian influence was also felt in architecture and sculpture, literature, music (gamelan), dances and wayang play in which *Mahabharata* and

²⁹Kenneth Scott Latourette, *A Short History of the Far East* (New York: Macmillan, 1947), p. 284.

³⁰Gerald H. Anderson (ed.) *Christ and Crisis in South East Asia* (New York: Friendship Press, 1968), p. 284.

Ramayana as epic figures replaced more and more the original pre-Hinduistic ones.³¹

Buddhism

About the second century A.D. the first Buddhists arrived from India, both from *Hinayana* as well as *Mahayana* sects. The latter particularly flourished later in Java and South Sumatra.³² In about the fifth century Buddhism won many members. The monarchies did not reject Buddhism, but added Buddhism to Hinduism. After all, Buddhism and Hinduism are both offspring of Brahmanism, and their religious and social systems came from the Aryans.³³

Indonesia was strongly affected by the Mahayana sect. It taught that Gautama was only *one* in a long series of Buddhas from previous aeons. (The process of creation was divided into aeons.) The early Bodhisatvas became magicians who could impose their will even upon gods, spirits, and demons with the aid of supernatural power. They were also thought capable of attaining salvation at any given moment. This version of Buddhism came to be known as *Tantrism* and at certain periods was quite influential in Java.³⁴ According to Palmer, the Mahayana's acceptance of local gods and beliefs, might be the

³¹ *A Chronology of Indonesian History*, pp. 19, 20.

³² *Ibid.*

³³ Palmer, p. 15.

³⁴ *Ibid.*, p. 17.

reason why the sect was so easily to be accepted throughout Asia.

Hindu theologians regard Brahman as manifest in three gods: *Brahma*, creator of the world; *Vishnu*, the guardian of the world; and *Shiva*, destroyer of the world.

The faithful, however, worshipped either Vishnu or Shiva. Vishnuism placed emphasis on *service* and *love* of God. Shivaism had rather an ascetic bias. Shiva's mystical consort is a goddess, *Shakti*, who personified divine power. She appears in various manifestations, such as *Durga*, *Kali*, *Partvati*, and others. In the Shiva cult other gods also appear who are believed to be manifestations of Shiva himself, or sons of a union between him and Durga, for example Ganesha, the protector of learning, which is in the form of an elephant.³⁵

Those who believe in Vishnu, however, see their god personified in many creatures, such as fish, or tortoises, and in figures such as Krishna, Rama, and others. The Ramayana, which is one of the two great epics of India, tells the story of Rama's life. The other, the Mahabharata, tells the life of Krishna. Historical personages too may be regarded as incarnation of Vishnu; this often occurs in Java.³⁶

The representation of Shiva and Vishnu, and their accompanying Shaktis, are frequently found in art, especially in Java: the mount of Shiva, a bull Nandi, for Brahma, a goose Hamsa, and for Vishnu, a celestial eagle Garuda. Today the eagle is the national symbol of

³⁵*Ibid.*, p. 18.

³⁶*Ibid.*

Indonesia.³⁷

Both Hinduism and Buddhism developed into polytheism, since both of them enshrined the doctrine of Samsara. In Indonesia the social condition is different from that of India, where the two religions become irreconcilable enemies. In Southeast Asia these two religions live in peace. In Java at first the two religions remained separate entities in their doctrines, but in 1000 A.D. they had been transmuted into a single, distinctively Indonesian form of theosophical religion. In this synthesis, according to the observation of Mintz, although Hinduism was the major component, it also contained pervasive elements of Buddhism, Javanese mysticism and Indonesian animist beliefs. This was known as *AGAMA JAWA*, or the religion of Java.³⁸

In the people of Indonesia, regardless of their religious affiliation, we can still find the influence of animism, particularly in Java. For example, they still believe in the magic spell or mascot that is to protect them from harm and danger if it is carried with them. They still pay honor and even worship sacred places such as the tomb of a religious leader. Medicine-men or women are respected. The people regard them as men or women who have the highest wisdom and power because they can heal people or may make them sick. The ordinary people always try to talk nicely to them, especially the uneducated,

³⁷ *Ibid.*

³⁸ Mintz, p. 130; Amirhamzah Nst, *Sejarah Kebangsaan* (Djakarta: Pustaka Aida, 1956), pp. 22-23; Latourette, p. 285.

rural people.³⁹

As a conclusion as to how Hinduism spread over all of Java, we may say that the Kraton (court) proper and the foreign merchants influenced the cultural development in Indonesian cities. The Kraton was especially susceptible to foreign cultural traditions, notably to Hindu-Indian civilization. In the process of Hinduization many groups, classes and institutions participated. In the kraton the ritual and etiquette was probably under the direction of Brahmins from India, who accomplished the semi-religious legitimation of the authority of Indonesian potentates. In this case according to J. M. Van der Kroef, we ought to remember that the Brahmin was not allowed to go overseas. Religious scholars and pilgrims undoubtedly also disseminated Hindu culture in Indonesia. It seems likely that Indonesian "clerks" went to the centers of religious learning and culture in India and South-east Asia to absorb Hindu traits. The foreign peddlers' and merchants' quarters in the largest cities or ports became channels of Hindu cultural influences, first on the regional chiefs and later on the common folk.⁴⁰

All these groups contributed to a cultural assimilation, but the resulting Hindu-Javanese culture was largely the property of the Kraton and the aristocracy; only to a lesser degree was it the way of life of the masses in the interior. Little if any colonization from

³⁹ Amirhamzah Nst, p. 24.

⁴⁰ J. M. Van der Kroef, *Indonesia in the Modern World, Part I* (Bandung, Indonesia: Masa Baru, 1954), pp. 136-137.

India occurred in Indonesian towns. Outside the Indonesian aristocracy, marriages between Hindus and Indonesians rarely took place, and at no time did a Hindu society exist in Java.⁴¹

This unique synthesis of Indonesian, Hindu and Buddhist beliefs continued to thrive in many isolated mountain communities in Eastern Java long after the introduction of Islam. Gradually those who clung faithfully to the old faith moved still farther to the East, to the famous island of Bali, where the doctrines underwent further adaptations to the local customs. As the result the practices of Hindu Bali today is not similar to the original Hindu in India.⁴²

Islam

This religion was brought by the merchants hailing from Gujarata, a province in Western India, sometime during or before the tenth century. The actual year when the first Islamic people came to Indonesia is still being investigated by the Islamic scholars in Indonesia; however, in 1292 A.D. Marco Polo saw the Muslim community already residing there. Another evidence appears when Ibnu Batutah, the Muslim traveler from Maroco who in 1346 A.D. visited North Sumatra, was also called into the audience of the ruler of that area, who was Muslim by religion.⁴³

The coming of Islam to Java, however, was much later than to

⁴¹*Ibid.*

⁴²Mintz, p. 131.

⁴³Tjokroaminoto, "Islam," *Indonesian Spectator*, III:10 (April 1959), 9-10. Anderson, pp. 108-109.

Sumatra and the Malayan Peninsula. In Java it gained power only after 1520 A.D., just after the decline and fall of the mightiest Hindu empire Majapahit. Then gradually the influence of Islam crossed the seas and became a ruling power in various parts of the country. Muslim kingdoms and dynasties arose and declined.⁴⁴

The Islamic doctrine which was brought to Indonesia by traders and merchants from India had already undergone many changes in the direction of mysticism and pantheism before it arrived in the archipelago. Therefore the acceptance of the mystical, animist Hindu-Buddhism in Indonesia was not difficult.⁴⁵

This was traditional Islam which the merchants brought to Indonesia, and to this kind of Islam many people of Indonesia were converted. The observance of Islamic faith was on traditional lines. The accent was laid on the observance of the prescribed ritual and on external behaviour in accordance with the most elementary religious duties.

The attraction of Islam for those traders who were living under Hindu princely rule was rather to be discovered in the matter of *ideas*. Islam gave the small man a sense of his individual worth as a member of the Islamic community. According to Hindu ideology, he was merely a creature of a lower order than the members of the higher castes. Under Islam he could, as it were, feel himself their equal, or even

⁴⁴*Ibid.*

⁴⁵Mintz, p. 132; Wertheim, p. 193.

better than those who belonged to the higher castes.⁴⁶

Beside the merchants, there were known the "*Wali Songo*" (the nine apostles or teachers) who preached the Islamic faith earnestly and devoted their time to spreading the faith. Among them were:

1. Maulana Malik Ibrahim came from Persia, worked around the city of Surabaya, established Muslim societies and finally died at Gersik in 1419 A.D. His grave is visited by the Muslims from time to time.

2. Raden Rachmat came from Champa, later became Sunan Ngampel, also worked near Surabaya, and died in 1450 A.D.

3. Sunan Kudus worked in Central Java and died there, and his tomb was found at Kudus near Semarang.

4. Sunan Giri also worked near Surabaya, particularly at Gersik, from where the Islam faith spread to East Java.

5. Faletahan in West Java, who died in 1570 at Gunung Jati Cheribon, was very famous in Indonesian history relating to the Islamization of Indonesia. Almost every good Muslim comes to visit his grave and to offer prayer asking for *restu* or "blessing from his spirit," and for protection from dangers.

6. His son Hasanuddin actively spread the Islamic faith in West Java and South Sumatra.

7. Pangeran Jusuf, son of Hasanuddin, successfully replaced the Hindu kingdom in West Java.⁴⁷

⁴⁶Wertheim, p. 196.

⁴⁷Victor Purcell, *South and East Asia Since 1800* (London: Cambridge University Press, 1965), p. 8.

Practically all Java had already become Muslim. The Hindu kingdoms disappeared, and the Islamic Sultanate took their places. According to Victor Purcell:

Within a space of two hundred years the whole of Indonesian Islands, except Bali where Hinduism still survives, became Muslims and the religion was also in the Philippines.⁴⁸

Western Penetration and the Expansion of Islam

One can indeed sustain the paradox that the expansion of Islam in the Indonesian archipelago was due to the Westerners. It was mainly the arrival of the Portuguese which induced a large number of Indonesian princes to embrace the Islamic faith as a political move to counter Christian penetration. Islamic scribes and religious teachers, who were already living in the coastal towns and were some of them foreign in origin, played an important part in the conversion of the princes. The conversion of the princes and their holy men was made all the easier by reason of the fact that Islam as practiced in Indonesia could in its early stages associate itself closely with the religious traditions of the Hindu period, for the form in which it was introduced had already been largely adopted to the mystical religious atmosphere of India.

Latourette wrote concerning the expansion of Islam in Indonesia as follows:

In the civilized areas except Bali, Islam supplanted Hinduism and Buddhism. It became the faith of most of the princes. As they turned Muslim, the princes threw off the yoke of the non-

⁴⁸*Ibid.*

Muslim Madjapahit rulers. The populace followed the example of their masters and adopted Islam. So rapidly did Islam spread, among the majority it remained superficial. Many customs and beliefs survived from the centuries of animism, Hinduism and Buddhism.⁴⁹

There was no apparent Islamization of Indonesian societies until the arrival of the Portuguese, which with strong missionary orientation, suddenly constituted a threat. To this threat Indonesian rulers and nobility reacted with remarkable uniformity. They embraced Islam, in the hope of establishing a more or less united front against the inroads of the Christian West. After this royal "conversion" it seems that the spreading of Islamic faith progressed more rapidly in interior society. However in many interior areas peoples like the Bataks, the Torajas, and others proved to be immune to its influence, which areas became the cradle of the Christian faith.⁵⁰

The picture of Islam in Indonesia was clearly described by Legge when he wrote:

Indonesia may be considered the largest Moslem country in the world, but what has been called 'the religion of Java' is a mixture of pre-Hindu animistic beliefs and Hindu survivals as well as of Moslem devotion. The contemporary division between *santri* and *abangan*--between the devout Moslem and the merely nominal Moslem whose real beliefs stem from an older and more accommodating mysticism, reflects the Indonesian ability to absorb differing religious traditions.⁵¹

Christianity

In 1543 Francis Xavier from the Order of Jesuits successfully

⁴⁹*Ibid.*, p. 197; Latourette, p. 285.

⁵⁰Kroef, p. 99.

⁵¹Legge, p. 2.

established the Christian religion in the Eastern part of Indonesia, in Maluku. The Portuguese destroyed the strongholds of Ternate and Tidore, and the people also turned from Islam to Christianity, especially near the garrison of the Portuguese.⁵²

The rebellion of Islam against the Portuguese on many occasions affected the Roman Catholic Church, and the church lost many priests as well as members as martyrs; among them was found Simon Vaz from the Franciscan Order.⁵³

Beside the Portuguese, there was another agent used by God to spread the Gospel of the Roman Catholic Church. The Spaniards who came from the North (Philippines), in addition to trading and collecting spices from Maluku and from the North of Celebes, also had spread the Christian faith. From the letter of King Joab III dated March 8, 1546: ". . . This is the main object more than others that is to carry and make progress the Christian faith."

It was understood that "*cuius regio eius religio*," means whoever rules, his religion becomes the religion of his people. This commission was given to the Portuguese mission.⁵⁴

Francis Xavier had only 15 months' opportunity to work in Indonesia (Maluku) but because of his generosity and humbleness thousands were baptized to the Roman Catholic faith, and there were many legends concerning his life in Maluku. When he left, the Maluku people would only let him go with tears in their eyes because they

⁵²Kruger, p. 19.

⁵³Latourette, p. 301.

⁵⁴Kruger, p. 21.

loved him so much.⁵⁵

At first the Roman Catholic Church worked at Maluku, Ternate, Banda and Celebes.

The Dutch came to Indonesia, and the Portuguese helped by the Spaniards fought against the Dutch; but in 1612 A.D. the Spaniards withdrew to the Philippines, and East Indonesia came under the Dutch control. If it is said that Indonesia was 350 years under the Dutch, it is true in this particular part, but not in other parts of Indonesia. In Batakland, Aceh of North Sumatra for instance, the Dutch occupied and controlled for only about 40 years.

The history of the Protestant Church in Indonesia falls into four major periods: the period of the Portuguese suzerainty from 1500-1615; the period of the Dutch East India Company, 1615-1815; the period of activities by foreign missionary societies, 1815-1930; and the period of autonomous Indonesian Churches since 1930.⁵⁶

The Protestant Church was built on Roman Catholic foundations which were laid during the period of Portuguese suzerainty. By the end of the 16th century, missionary work by the various orders had succeeded in establishing vigorous congregations in the Maluku, North Celebes, Sangir, Talaud, and other Southern islands of Solor, Flores, and Timor.⁵⁷

⁵⁵*Ibid.*, p. 25.

⁵⁶Frank L. Cooley, *Indonesia Church and Society* (New York: Friendship Press, 1968), p. 40.

⁵⁷*Ibid.*

Because the Dutch had controlled all the areas that they took over from the Portuguese, Dutch Reformed Christianity took over most of these congregations. They later came under the control of "The Seventeen Gentlemen" (De Heeren XVII) at the Dutch East India Company headquarters in Holland. In short, the church became a "Company Church" in the full sense of the term.⁵⁸

According to R. A. S. Hardojo:

If I must give a complete account, however, then I would have to mention the unpleasant facts which were responsible for the historically slow growth of the Church in Indonesia during the 360 years of the Dutch dominion, which boasted that its primary task was the 'mission sacre.' It was this dominion, however, which was responsible for the mass murder and eradication of the first indigenous Catholics in Maluku converted by Sanfrancisco Xavier. And it was the Dutch colonial policy which by law prohibited Catholic missionaries to enter several territories of Indonesia as a deliberate means to limit the progress of Catholicism in my country.⁵⁹

The coming of the Dutch to Indonesia changed entirely the Christianization of the Indonesian people. If in the time of the Portuguese, the church in Indonesia became a part of world-wide Roman Catholicism, after the coming of the Dutch the church of Indonesia was drawn into the reformed Calvinist Church.⁶⁰

The proclaiming and the spreading of the gospel was the main duty for the Portuguese, but to the Dutch trading became the first purpose and object.⁶¹

⁵⁸ *Ibid.*

⁵⁹ R. A. S. Hardojo, *The Catholic Church in Indonesia* (Manila: Indonesian Embassy, 1964), p. 2.

⁶⁰ Kruger, p. 29.

⁶¹ *Ibid.*

In spreading the gospel during that time the Roman Catholics had accomplished more than the Protestants. In Flores for example, the active apostolate had been able to convert the whole island to the Roman Catholic faith, though they were not supported by the government, since the mission of the Protestants who were paid and well protected by the law and other facilities did not preach to the pagans or to the Moslem people.⁶²

From 1619 until 1811, power was in the hands of the Dutch East India Company, and a number of Christian churches were established along the North Coast of Java, at Jacarta in 1619, at Semarang in Central Java in 1753, at Surabaya in East Java in 1785, and several branches in small towns. But these groups were considered entirely European. The existence of the Christian church in Java for almost 200 years had not the slightest effect so far as the evangelization of the island was concerned.⁶³

The reason for this neglect, which was a very big mistake, is because the churches belonged to the Dutch East India Company. Though it was written in the charter of the company that the company was under obligation to spread the gospel, it was left to the church under the support of the company to do the evangelization. Because interest in trading was given greater consideration, this part of the charter had never been carried out. During this period the church itself

⁶²David Bentley Taylor, *The Weather Cock's Reward, Christian Progress in Muslim Java* (London: Overseas Missionary Fellowship, 1967), p. 16.

⁶³*Ibid.*, p. 17.

showed no consciousness of its apostolic task.⁶⁴

During the British interlude (1811-1816), the very first evangelistic efforts were made in Java, and this was done on the initiative of the governor himself, Sir Stamford Raffles.⁶⁵

How did the church spread through all of Indonesia? The first trace of the church in Indonesia was started in Ambon. Dr. Wiltens was the first ordained minister in Ambon in 1812. He had preached in Bahasa Melayu (Malayan language) which later became the Indonesian national language. During all the East India Company (V. O. C.) period there were 107 ordained ministers in Maluku; among them were Danckaerts, Heurnius, Vertrecht and Valentijn. Churches existed in Banda, Aru, Wetar, Loa, and Leti, all in Maluku.⁶⁶

Only in the later period were Dutch ministers dispatched to serve company employees in Ternate, Banda, Jakarta, Makassar, Padang, Menado, Semarang and Surabaya. It seems that they were content to serve the Dutch congregation only and to give only minimal attention to the Indonesian Christians inherited from the Roman Catholic period.⁶⁷

It would have been much easier to carry the work to the native people of Indonesia if it could have been done by native ministers. The Dutch could not speak the Indonesian language, but they were not willing to give the ministerial rank to the native preachers. They always made the requirement too high when, in fact, it was not

⁶⁴*Ibid.*

⁶⁶Kruger, p. 35.

⁶⁵*Ibid.*

⁶⁷Cooley, pp. 40, 41.

necessary for it to be so for the Indonesian people. The work would have been much more effective if the Dutch had more liberally ordained the native workers to work in the Indonesian church.⁶⁸

The number of ministers compared to the number of church members, and the distance between the churches, which were separated by sea, and the lack of good transportation, left ministerial supervision far from enough. Therefore there was a church that never had been visited by a minister until the church died and disappeared. Another church in Banten (West Java), which was not so far from Jakarta, had been visited by a minister only three times in 60 years. The same thing happened to the Cheribon church. The Christian community in Menado, Sangir-Talaud, between 1675 and 1712, only had been visited by a minister eight times.⁶⁹

The Dutch were interested only in trade, so they had very little interest in the growth of the church. In other cases sometimes they prevented the preaching of the gospel to the native people, especially if they were Moslems, in order to avoid the possibility of religious conflict. For the Dutch, peace and order was more important than any other thing in order for the trading not to be disturbed by religious concerns. For this situation the Dutch should be blamed.

The significant growth of Christianity in Indonesia actually took place after 1827 A.D. This came about by the faithful work of the Indonesian Christians (mostly lay members) and partly by the work of Dutch missionaries. Particularly in North Celebes, there were mass

⁶⁸Kruger, p. 55.

⁶⁹*Ibid.*, p. 50.

conversions for some two or three decades. The same thing happened also in Borneo, Irian, Timor and the Maluku. In Sumatra, somewhat later, missionaries from the German Lutherans worked hard to evangelize the Batak people, and the result was fruitful. The famous German missionary, Dr. Nomensen, became an apostle to the Bataks. His dream had been fulfilled within a hundred years that at least sixty percent of the Bataks profess the Christian faith. More recently missionaries from American Methodists started activities in preaching the gospel through schools, hospitals, and other means to help the people raise the local standard of living. The Christians of Indonesia were the first to obtain western education. Today, most of the major Christian sectarians have churches in Indonesia. There are approximately 5,000 Protestant churches and about 2,500 Roman Catholic churches in that country. Though the number of Christians is only very small, nevertheless Christianity exerted important influences far beyond the circles of those who embraced the faith.⁷⁰

It is very important to notice that relations between four million Protestants, one and one-half million Roman Catholics and the Moslem majority is pleasant and harmonious. They have tolerance in the positive sense of the word.

The Recent Indonesian Political Situation

Indonesian freedom from the Dutch colonialization had been attempted several times by sporadic revolt before the Second World War

⁷⁰Mintz.

but the goal had never been reached. The Indonesian political leaders such as Sukarno, Hatta, Sjahrier, Thamrin, Douwes Dekker and many others were arrested, and deported to political exile and concentration camps in West New Guinea, Banda and Benculen of Sumatra. However, freedom came into sight with the arrival of the Japanese. During the Japanese occupation these Indonesian political leaders were released from their banishment and they were asked to help the Japanese administration to establish order in Indonesia, and also to help in mobilizing the Indonesian people to join the Japanese armed forces.

The rapidity of their defeat of the allies in the Pacific gave the impression to the Indonesian people that the European empire would not last forever.⁷¹ The Japanese slogans and mottoes, such as "Asia for Asians," "Japan is the older brother of Indonesia," etc., gave the spirit to the Indonesian people to struggle hand-in-hand with the Japanese military government to defend their country, and in the frame of mutual security and defense from the danger of the allies, thousands of Indonesian young men were sent as soldiers and laborers to Burma and Thailand, as well as to the islands east of New Guinea.

Though the occupation lasted only three and one-half years, there was much change in Indonesia. The Japanese encouraged Indonesian nationalism, with the intention of using it for their own war aims. They permitted the flying of the Indonesian flag and playing the Indonesian national anthem, both of which the Dutch had forbidden. Sukarno was the chairman of the representative council for Indonesia.

⁷¹Palmer, p. 105.

In my own experience, I think the most important thing that Indonesian people received from the Japanese short administration was the feeling of self-respect. The feeling of inferiority that had occupied the minds of the majority of Indonesian people changed into *percaya pada diri sendiri* (belief in one's own self). This kind of feeling was the positive contribution of the Japanese occupation amid so much hardship and bitterness that it is hard for me to express in words. There were sporadic rebellions against the Japanese in Indonesia because of the cruelty of their officers and soldiers.

As the Japanese began losing the war, they gave more powers to Indonesian leaders, and actually in 1944, the Prime Minister of Japan promised independence in the near future. Indonesian leaders were given more freedom and occupied most of the civil service positions. The decisive step came six months later, when a committee with a large majority of Indonesians was set up to prepare for independence.⁷²

On August 6, 1945, the first atomic bomb was dropped at Hiroshima, and the Japanese emperor secretly ordered his government to surrender. The next day the Japanese supreme commander in South-east Asia authorized the setting-up of a committee to prepare the transfer of government to Indonesia. On August 17, 1945, the historical day for the Indonesian people, Sukarno and Hatta proclaimed the independence of Indonesia--that is, for all the territory of Dutch East Indies.

⁷²*Ibid.*, p. 106.

This proclamation was followed by a revolutionary struggle against the Dutch who sought to reimpose colonial rule by force. The people of Indonesia united from west to east in their single goal to defend the freedom of their *water-land* (*Tanah-Air*) or sometimes they also called it *mother-land* (*Ibu-Pertiwi*). The slogans "*Merdeka*" (freedom), *sekali merdeka tetap merdeka* (once free, forever free), *maju-pantang mundur* (forward, never retreat), and many others, were shouted by the people. If a group of people were met by another group in the streets the first group would shout "*freedom*," and the other group would respond "*forever*." So also if a leader addressed a public meeting he would shout "freedom" and the audience in unison would respond "forever" by raising their right arm or hand. During this period the people joined the revolution and forgot their tribal differences as well as their religious affiliations and in the spirit of freedom, in spite of their diversity in many aspects, they were united with their motto *Bhineka Tunggal Ika* (unity in diversity).

But in the midst of the hard fighting against the Dutch, the Indonesian Communist Party betrayed the revolution by insurrection, centered in Madiun East Java in 1948. The young republic was able to crush the insurrection after five years of struggle; and also after United States' and United Nations intervention, the Dutch recognized the sovereignty and independence of Indonesia in December 19, 1949 as the result of the Round Table Conference at The Hague.⁷³

⁷³Cooley, p. 127.

Then came the era of parliamentary democracy from 1950 to 1957. During this period the central government had to suppress three rebellions: the Republic of South Maluku, the Darul Islam and the PRRI/PERMESTA, all of which hindered the development of the country. Furthermore, in such a situation corruption and immoral practices became the habit of most of the leaders. Such practices permeated even into all the strata of society.

There was a very slow progress in the Constituent Assembly, and the situation was growing worse and worse. The people started to question the ability of the government, so in 1959 President Sukarno took over the reins of government. Early in 1960, Sukarno dissolved the Constituent Assembly and announced the return to the 1945 constitution, which gave the president broad powers. In March, 1960, the president dissolved the Parliament which had been elected in 1955, and in June he installed a new Parliament that he called *DPR GOTONG-ROYONG*, the members of which were appointed by himself.⁷⁴

After a series of moves with his new parliament *gotong-royong*, he proclaimed the "guided democracy." In the new parliament *gotong-royong* he tried to compose a coalition of the three different political groups that he called NASAKOM (Nationalism, Religion, Communism). This coalition was enforced in every level and part of the Indonesian government bodies, such as in the cabinet, the congress, the local representatives, etc. Because those members of the Parliament *gotong-royong* were appointed by himself, they were very much "yes men." In

⁷⁴Mintz, pp. 142-143.

one move they decided to give Sukarno the privilege to be life-time-president of the Republic of Indonesia.

Under the umbrella of the NASAKOM, the Communist Party (PKI), from a small party with a dubious past because of its role in the Madiun-Affair in 1948, had grown into a mighty party. Its influence was felt in every phase of socio-political life. Representatives of the party sat in the Cabinet, in the Parliament, in the People's Congress. The party line was drawn into politics as well as into economics, education, arts and literature.⁷⁵

D. N. Aidit was able to exercise his cunning leadership to become the party chairman in 1951. He was able to follow the parliamentary road to power rather than conspiracy and underground actions. The biggest single factor which accounted for Aidit's success was his alliance with President Sukarno, which was strong during the period of the guided democracy (1957-1965). With his tremendous charismatic influence over all the country, the President gave the PKI protection against its enemies.⁷⁶

Who were the enemies of the PKI? For obvious ideological reasons, the religious groups were considered opponents *par excellence* of the PKI. But the PKI considered the army as its chief enemy, not only because the army posed a physical threat to the party but also

⁷⁵ Nugroho Notokusanto and Ismail Saleh, *The Coup Attempt of the September 30 Movement in Indonesia* (Kuala Lumpur: Kong Press, 1967), p. 1.

⁷⁶ Supolo Prawotohadikusumo, *Dari Orde Lama Menuju Orde Baru* (Jakarta: C. V. Pancuran Tujuh, 1968), pp. 14-17.

on ideological grounds. The prevailing opinion in the army considered communism incompatible with the state ideology, PANCASILA. Communism stood for class struggle and tried to overthrow any non-communist order. The PANCASILA on the other hand stands for mutual cooperation and tolerance. Also, one of the five principles of the PANCASILA is belief in God.⁷⁷

Under Sukarno's protective umbrella, the PKI worked hard to strengthen itself to face its enemies and by giving offers, nice entertainment, and unforgettable opportunities to the President, the PKI had gotten the power and now were ready to take over the government.

The Indonesian political scene since 1959, up to the coup attempt of the "September 30 Movement" in 1965, had been completely dominated by President Sukarno. Not only the broad outlines of policy, but even the most trifling decisions in everyday social life were made by him. It was not surprising, therefore, that the people had begun to think of the time when "the old man" was no longer around. What would happen if his omnipresence was suddenly terminated, either by paralysis or by death?

To those political leaders who fared well under President Sukarno, the question took the form of a question of survival, at least political survival. To those people who were suffering under his rule it meant a chance to improve their condition. It was quite natural that both sides began calculating their chances in the post-Sukarno era.

⁷⁷Notosusanto, p. 2.

Suddenly an icy tension descended upon the nation, especially in the capital city, Jakarta. On August 5, 1965, the President collapsed after a public ceremony. In that prevailing atmosphere it was only natural that the question of the post-Sukarno political order should become a burning issue. Every political group was faced with the problem of accelerating its preparations for the post-Sukarno era. Tension increased considerably.⁷⁸

After a series of secret meetings, the PKI made the coup attempt on October 1, 1965, and assassinated the six generals who were the top leaders of the armies. The PKI said that they made the coup because the army would do it later, according to a document that they had in their possession. This definitely was not true, but only provided a reason to justify the coup.

Because of the inhuman killing of the six generals, the majority of the people who still loved each other regardless of their race or religious differences, could not tolerate the way the PKI was gaining power. To protect against such future disruptions of their way of life, the people, instead of supporting the coup, killed the PKI members and sympathizers. This resulted in the killing of an estimated 300,000 of them throughout the country, particularly in Java, Bali and North Sumatra. Almost all of the top leaders of the Communist Party were killed, including Aidit.⁷⁹

⁷⁸*Ibid.*, p. 4.

⁷⁹Bernhard Dahm, *History of Indonesia in the Twentieth Century* (New York: Praeger, 1971), pp. 238-239.

General Nasution, who was able to escape from the kidnapper, was still in hiding. Major General Suharto, who was deputy of the Chief Staff of the army knew that his superior commander had been kidnapped, took over the command and started to restore order, particularly in Jakarta. He was joined later by General Nasution, and they, together with other senior officers in Jakarta and West Java, organized the armed forces and started to make a counter-attack on the stronghold of the PKI. The student organization KAMI and KAPPI joined the army to crush the communists.

Sukarno vainly attempted to stop the army and the students in their pursuit to destroy the Communist Party and its properties. He demanded loyalty to the NASAKOM, and insisted that his ministers do likewise, not realizing that it was precisely NASAKOM that had brought the tension to this pitch. Because Sukarno tried to protect and defend the PKI his leadership was repudiated.

In March, 1966, three generals, Basuki Rachmat, Amir Mahmud and Muhammad Jusuf, appeared in Bogor and presented Sukarno with a demand that General Suharto should be placed in charge of the government and the restoration of public security. Sukarno gave in, and signed the full powers in favor of Suharto, who in return promised to safeguard the President's authority and personal safety and to govern in accordance with his doctrine. A new phase of the Indonesian revolution had begun.⁸⁰

⁸⁰*Ibid.*, p. 243.

On March 27, 1968, General Suharto, who had been acting president since March, 1967, was officially installed as the second president of Indonesia by the MPRS (People's Provisional Consultative Assembly) for an initial term of five years.⁸¹

Out of the turmoil resulting from the attempted coup of the "September 30 Movement" emerged a new state of mind permeating large sections of society. This state of mind was no radical departure from what preceded it. Its essence was the conviction that mutual tolerance and cooperation is indeed the true way of life of the Indonesian people, and that any alien ideology contrary to the PANCASILA should be considered a threat and treated as such.

Consequently, an ideology which postulates atheism should be considered a threat to the Indonesian way of life and acknowledged as such. The government, as well as the multitude of citizens, condemned the atheists and urged people to take any legal religion. The government allowed the religious teachers to indoctrinate the communist members in the prisons and thousands of them became Muslims and Christians.

Under Suharto's administration the rate of inflation in Indonesia has almost been brought under control from 650% in 1966, 120% in 1967, 80% in 1968, to a respectable 10% in 1969.⁸² The nation is also waiting not only for guidance in social, economic and material spheres, but also in spiritual things. The doors for evangelism are

⁸¹*Ibid.*, p. 253.

⁸²*Ibid.*, p. 256.

wide open. Communism and anti-religious propaganda are now outlawed.⁸³

⁸³Maludin Simbolon, "Indonesia," in Carl F. H. Henry and W. Stanley Mooneyham (eds.) *One Race, One Gospel, One Task* (Minneapolis: World Wide, 1967), I, 230.

CHAPTER IV

A PROGRAM OF EVANGELISM FOR INDONESIA

The purpose of this study was first to find out the important factors in evangelism from the past and then present experiences of American evangelists. Then, knowing these theories and methods on one hand, and the situation in Indonesia on the other, we might be able to adapt them for the needs in evangelistic works there by harmonizing or revising them to match the standards, customs, and backgrounds of Indonesian people.

From the knowledge of both theories of evangelism and the local situation, we will be able to make suggestions regarding evangelistic work in that country, to choose the most suitable method as the first priority, and the second best method for the second priority and so on. In that way we will spend our budgets accordingly in order to reach the most successful result.

I. LESSONS FROM HISTORY

Evangelism is the presentation of Jesus Christ in the power of the Holy Spirit that men and women voluntarily will come to put their trust in God through him. It is the proclamation that in Jesus Christ there is redemption and salvation from sin and the way to eternal life (John 3:16). In evangelism there is a specific message, not the general proclamation of God's words, not church doctrines, not polemics, but a message centered around the saving acts of God through

Jesus Christ, his life and teaching, his death and his resurrection-- that which in short we call *kerygma*.

- In pursuing such a program in Indonesia the legacy of history provides several suggestions and resources.

1. The slow progress of the Christianization of Indonesia during the Dutch administration was because the Dutch government for security reasons prevented instead of encouraged the church to evangelize the Muslims. As a result, the church lost at least three hundred years of golden opportunity, while Islamization still continued.

2. The Roman Catholic church fell behind in membership during the Dutch administration because that church was not given equal privileges as compared to the Protestant church. Nevertheless, wherever Roman Catholics were permitted to work, the whole population in that area became Catholic. Today the Roman Catholic church has a rapid growth in membership by operating schools and hospitals as methods of evangelism.

3. Though Indonesia is known as one of the big Muslim countries in the world, the situation in Indonesia is very much different from all the rest. Indonesian Muslims particularly of Java are more receptive to the Christian message. That thousands of Muslims are converted to Christian faith today is evidence of this. If world-wide church organizations will focus attention on evangelistic work in Indonesia where the challenge is encouraging, I conclude that in several years church membership there will be more than double.

4. The Christian influences in Indonesia are far greater than the percentage of Christians in the population. Christians occupy many important positions in that country.

5. Evangelistic preaching, which is impossible in other Muslim countries, is open and welcome in Indonesia. It is the church's mistake if this tremendous opportunity is neglected.

II. A CONTEMPORARY PROGRAM

There are several methods and forms of evangelism. In some countries not all of them are operable because of local restrictions. In this study the writer concentrates his attention on several approaches--all of which could be performed in Indonesia.

1. Preaching and evangelistic meetings where the pulpit stands as the main key to success. This type is still up-to-date.

2. Evangelism through radio and television. This type of mass media has become a most favorable one, which should be used to reach millions. Follow-up literature is needed for good results. Music plays a very important role.

3. Literature evangelism, which is a very successful silent witness to win souls. This type of evangelism is very helpful in preparing people to make decisions in evangelistic meetings. The literature should be directed toward non-Christians and prepared at not too difficult a level.

4. Christian education. This means of evangelism is particularly successful in those countries where religious freedom or

religious tolerance is restricted or denied. In many situations, Christian schools or colleges became the base for evangelism. This is the easy way to reach the upper classes in society.

5. Medical work. This is preaching by deeds. Success could be attained by the full dedication of the Christian medical personnel, followed by spiritual follow-up after the patient's return home. This is the easiest way to establish first contact with local people.

In order to attain the maximum goal of evangelism, regardless which method or combination of methods is employed, there should be proper mobilization of the lay members to take part in follow-up work.

As I have studied materials dealing with these forms of evangelism, it seems to me that each one of these methods could be easily employed in Indonesia, because the first principle of the Indonesian PANCA-SILA grants freedom of evangelization.

The key to success in every method of evangelism is preparation and follow-up work. Particularly in public evangelistic preaching, the evangelist, his preaching, and his personality become the center of attention. His audience will be composed of many varieties of people, the admirers as well as the faultfinders, the people with prejudicial attitudes and the people with open-mindedness, educated groups and illiterate ones. For this task, it is very important to assign this job to an evangelist who really has a thorough preparation and an ability for self-control, as well as faith, earnestness and tenderness. He should also understand the local situation very well and the

important factors of local custom and tradition. Otherwise, he may stumble into dangerous pitfalls by his ignorance, hurting the feelings of his audience unintentionally. This is very important for those evangelists who come from abroad, particularly from European countries or America, and who have a very different cultural background. Western culture emphasizes individuality, while the Indonesian culture emphasizes the family or collectivity.

The message of the evangelist should be centered on Jesus Christ, not on a denomination. The audience will be interested in Jesus Christ, not in the sect or denomination of which the evangelist is a member. In many evangelistic meetings in Indonesia, the non-Christian people hesitate to attend because the evangelist emphasizes his church's doctrine and fights against other Christian churches. Fanaticism to a mere denominational loyalty should be avoided in public evangelistic meetings. Let every evangelist become the champion of all denominations.

In relation to other religions evangelists should act tactfully, as the apostle Paul behaved when he confronted with Athenians who had a different religion. Dialogue style is an effective way in presenting the gospel to people with different religions, particularly for those on a higher educational level.

As far as evangelistic meetings are concerned, when conducted in the major cities in Indonesia, particularly in Java, the method that has been employed in America is generally applicable. But there are needs of adjustment into the local standard by becoming more

intelligible, more simple and yet sound. For example, illustrations should deal with experiences familiar to Indonesian people. In the presentation of the message, simplicity is most important. Theological, philosophical, or psychological terminologies which are common in the western countries are not familiar to the common people of Indonesia. Let the evangelist demonstrate his capacity in the daily language which is more appreciated and easier to understand. In that way his message is more likely to communicate and to reach its goal.

Indonesian people love music. It would be helpful if public evangelistic meetings provided a short song service where all the audience might participate in singing and in learning Christian songs. This could be done through film slides or printed materials, and a group of singers could be used as the nucleus, supported by musical instruments.

Another thing that needs to be prepared is the time for questions and answers. This is very important, because many people like to ask questions and need the answer from the evangelist. All questions could be collected by preparing a small form. These forms could be collected at the end of the meeting, and the evangelist could prepare answers for the next meeting. In my experiences this technique is very helpful to encourage persons to keep coming to the meetings.

The budgets for evangelistic meetings should be set aside from the operating budgets of the local churches, and part of the expenses could be collected from the audience during the meetings. If the evangelistic meetings accomplish their purpose, it is self-evident

that the money which is spent for that purpose will return in the form of converted souls, as the seeds grow in the fields and produce a hundredfold of grain.

Evangelism through radio broadcast or television in Indonesia is open, but unfortunately the time is very limited. One is not allowed to own a private telecast or radio broadcast as freely as in America. All the radio networks and the only television broadcast in Indonesia are under the control of the government. Therefore, the opportunity should be used properly because the audience is so big as the result of only one channel existing. The people who tune their television or radio set have no other choice whether they like it or not. This is good in one respect. Because these mass communications belong to the government and the government urges the religious bodies to preach their spiritual food to the people, the time for using these facilities is free. I believe that the time will come when private television and radio networks will be permitted to operate, at least in short range or in limited power for local broadcasts. In this case, the local languages could be used instead of the national language, which would be more effective.

In this type of evangelism, again music plays an important role. The type of religious music most favorable for the common people is traditional church hymns which project the spirit of worship and praising of God, clearly distinguished from secular music or songs. The type of music or songs that might be effective for the black church in America is too emotional in character or too similar to worldly

music to be appreciated in Indonesia. The people have a common feeling that music or songs which are used to praise or to glorify God, should be different from those which are played for daily entertainment.

The role of Christian schools as well as medical work in Indonesia is very important for evangelism. As far as statistical records are concerned, the rapid increase of the Roman Catholic memberships in Indonesia could be credited to these institutions. That church has never held evangelistic meetings. Wherever the Christian churches and schools exist, the majority of the people in that area favor Christianity over Islam (Bataks of Sumatra, Torajas and Minahasa of Celebes, Timor, Sumbawa and Flores of the Lesser Sunda Islands and the Maluku Islands).

Many leaders in Indonesia who occupy important positions in the government bodies graduated from mission schools. Though they are Islamic by profession, their attitudes toward Christianity are very sympathetic and their children attend Christian schools and some become converted to Christianity. To open new schools and hospitals or clinics requires a lot of money, but in the long run these institutions could be self-supporting financially.

Literature as a medium for evangelism is widely open in Indonesia because there are very few publications in that country, particularly outside the major islands. Compared to the vast population, there are only few newspapers circulating, with not more than four pages. There are very few magazines and book stores. In America

there are so many printed materials that people throw them away without even opening the envelopes. It is quite different in Indonesia. Because there are not many reading materials around, people like to read everything "from a to z." Therefore, if the church uses this opportunity, the result will be encouraging. It is helpful if our literature always deals with many aspects of life's problems. For example, in one magazine there might be an article for spiritual needs, an article for agricultural or fishing industries, an article dealing with health problems, an article for guidance for parents, etc. In that way our publication will be able to be self-supporting because the people will pay for such literature. Our books and periodicals colporteurs will be welcomed everywhere, and these colporteurs will help explain the Christian faith. They are literature evangelists. They will earn their living expenses through a certain percentage of their sales. This type of literature work has been done by the Seventh-day Adventist Church in Indonesia. The problem is that the writers are far from enough to produce new publications and the colporteurs have to sell the same books or magazines again and again to the same address. If there could always be new books or new magazines, the colporteurs could easily sell them.

III. SPECIFIC RECOMMENDATIONS

1. Though all the above methods of evangelism are applicable in Indonesia, nevertheless the writer recommends that evangelistic meetings are the best method to be employed because their results will

be seen in a short time and the amount of money required is not as much as we need to build schools or hospitals.

2. Since the native people are easier to approach in their own language and with a national worker, therefore it is highly recommended that *an interdenominational school of evangelism* should be started in Indonesia, where the native preachers could be trained to become professional evangelists (or an Institute on Evangelism related to a theological school). This school of evangelism could be operated by the World Council of Churches. This school would deal mainly with evangelism, with all subjects related directly to evangelism. In that way every student that graduated from this school would be able to engage in evangelism, as a student who graduates from medical school knows how to practice medicine. There are many graduates from seminaries who do not have the courage to conduct evangelistic meetings, because they did not study enough in the subject and did not master it.

3. Schools which give general education have been established everywhere in Indonesia. There are hundreds of thousands of high school graduates as well as college graduates jobless today because they only have a general education. Therefore it is recommended that if mission schools are to be started today or in the near future, they should be professional schools in the field of agriculture, fishing industries, business management, nursing and medicine, carpentry, mechanics, electronics, and others. Religious subjects and Bible classes should always become an important subject in each curriculum.

In that way the main goal, that is evangelism, always remains the first objective in every school.

4. More scholarships should be provided for Javanese young people who have been converted to Christianity from Islam, so they can study in seminary or college and become religious workers to their people.

5. Since in Java thousands of Muslims are converted to Christianity, while in other Islamic countries it is hard to win even one Muslim, it is highly recommended that the Christian churches over all the world send their missionaries to Indonesia because there the door for the Christian faith is widely opened. Let us work together in Indonesia lest we lose these tremendous opportunities.

6. It is recommended that there should be established a center for Christian and Islamic studies to encourage the possibility of dialogue between these two great religions.

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